

मुण्डकोपनिषत्



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Introduction

आहार निद्रा भय मैथुनञ्च सामान्यमेतत् पशुभिर्नराणाम् ।
बुद्धिर्हि तेशामधिको विशेषः बुद्ध्या विहीनः पशुभिः समानः ॥

When we compare the human beings and all the animals, there are so many things common between them like

- ♦ आहार – both of them take food for their survival;
- ♦ निद्रा – generally both take rest after food;
- ♦ भयम् – the feeling of insecurity, threat from outside world and taking steps to protect themselves, so that the fear of insecurity is also common to the animals and to the human beings;
- ♦ मैथुनम् च – the propagation of their species the सन्ततिः, that is also common to animals and the human beings.

So if the human being is like an animal in all these respects then what makes a human being the roof and crown of the creation? What makes a human being the head over the shoulders so high? बुद्धिः हि तेशाम् अधिको विशेषः – there is one faculty which makes the human being far superior to the animals and the plants, and that is बुद्धिः – the discriminative faculty, the thinking faculty or knowing faculty. Therefore, बुद्ध्या विहीनः – if you take this one faculty from the human being then there is no difference between the human being and the animal. Perhaps human being may become even worse than the animal without that faculty. Therefore, the unique

faculty, which makes a human being great, is his बुद्धिः. Because of this बुद्धिः or the knowing faculty, the human being is able to study his life, learn from his life's experiences and project the future and have clear goals with regard to his life and future and consistently and carefully work for the fulfillment of those goals. Thus, because of बुद्धिः faculty human beings are capable of having goals and work for their fulfillments.

In संस्कृत, these human goals are called पुरुषार्थः. These पुरुषार्थ's are possible only for human beings. The animals do not have any thought-out goals and so they do not work for their fulfillment also. Whatever goals the animals have all those goals are instinctive and programmed goals. They work for their survival and propagation and that alone is their goal. Therefore, human beings are unique because of their बुद्धिः. And, because of this unique intellectual faculty, they are capable of having पुरुषार्थ's or goals.

How many goals are possible for a human being? If you analyze, one human being himself has got so many goals. And from human beings to human beings the goals are many and varied and often diagonally opposite.

When we analyze, really, does the human beings have many goals or is there one goal which is the real ultimate goal? On analysis, we find that superficially, there are many goals but in and through all the different goals – whether it is money or status or wife or children or grandchildren or even *Upanishadic* class, anything you name superficially, the goals

are many but in and through all of them a human being seeks only one goal – it is आनन्द, happiness or fulfillment. Therefore, through money a person seeks आनन्द alone, through various gadgets he seeks आनन्द alone, and through position and fame he seeks आनन्द alone.

How do we know that? How to logically prove that human being is interested in आनन्द alone? For that we give a logic. A person buys a particular thing from the market, hoping that this will be very useful to me and its presence will give me आनन्द. Hoping to get that आनन्द he bought that particular object and he started using that and slowly that object started to give troubles. Now I find: “I bought this object so that I will get some entertainment and आनन्द and as long as it gave आनन्द, I had that. The moment it starts giving troubles I think of disposing it off”. As long as the object is the source of आनन्द, I want it. When it is no more a source of आनन्द I dispose it. Thus, human mentality has only one thought: ‘I want आनन्द’. What doesn’t give आनन्द and what gives दुःखम्, I dispose it off.

Therefore, what is the only goal? आनन्द is the only goal of every human being, including this class. So, यत् सत्त्वे यत् सत्त्वम् यत् अभावे यत् अभावः तत् एव तस्य कारणम्. In fact, it need not be said that पुरुषार्थः of the human being, because the very word पुरुष means a human being. अर्थ means goal. Animal cannot have पुरुषार्थः because animal is not a पुरुष.

For the fulfillment of this आनन्द, every human being is struggling in his own way and not only that all the human beings are working for improving human happiness alone. Now in this human struggle to lead a happy life, to have fulfillment, our scriptures also try to help us. The fundamental scriptures are known as the वेदs, called so because, they are sources of knowledge, विदन्ति पुरुषार्थम् अनेन इति वेदः – that with the help of which a person can know what is the goal and how to accomplish the goal, in short, ‘*A source of knowledge is called वेदः*’. These वेदs are supposed to be the revelations to the ऋषिs and the ऋषिs have given down this traditionally to us. Thus, in the form of परम्परा the Vedic scriptures have come down and since the ऋषिs have heard these teachings in their meditation they are also known as श्रुतिः – ‘*that which is heard*’ by the ऋषिs. Therefore, they are called as Revealed Scriptures or Revelations. These वेदs or श्रुतिs are our basic scriptures also offer to assist the human beings in his pursuit. The वेदs do not want to impose themselves on us, they don’t want to force anything on us. They say we would love to offer our help in the fulfillment of your goal, if you are interested you can take that too *Free Of Cost*. The वेदs themselves, the ऋषिs themselves, the आचार्यs themselves have given it freely, whoever wants can make use of it. These scriptures also talk about the ultimate goal of human beings – परमपुरुषार्थः – the आनन्दः.

What do these scriptures say? They point out that आनन्द – which is the ultimate goal of every human being in

and through every pursuit can be classified into two types based on the source of आनन्दः.

1) विषयानन्दः: The आनन्दः coming from the external source – बाह्यविषय, either in the form of various objects they give me आनन्दः - शब्द, स्पर्श, रस, गन्ध - beautiful music or dance or eatables or nice smell are all external sources of आनन्दः either in the form of objects or in the form of people or in the form of situations like weather condition, temperature etc. All this आनन्दः whatever be the external source, in the शास्त्र it is called विषयानन्दः. Majority of people are working in the field of the विषयानन्दः alone, are trying to identify the external source, so that they can acquire the external source or go to that external source so that they can be happy. So Identification, Acquisition, Preservation and Enjoyment is विषयानन्दः.

Then the वेदs say that this is not the only source of आनन्दः.

2) आत्मानन्दः. There is another source also, which is not an external source but which is an internal source of आनन्दः, which internal source the शास्त्र names as आत्मा. The inner self, the real nature, the core of the individual, name whatever you like, in संस्कृत it is called आत्मा and the scriptures point out that this आत्मा which is not external, which belongs to you, this also is a source of आनन्दः. And this inner source of आनन्दः we can call as आत्मानन्दः.

What are the two source of आनन्द now? विषयानन्दः and आत्मानन्दः or ब्रह्मानन्दः and आन्तरानन्दः. Now the

question comes ‘if there is an inner source of आनन्दः, how come majority of human beings are going after external आनन्दः?’ {कयित वेन्नेय् वचिण्ड नेयिग अलैयिरान् (When you have butter, why seek ghee?)}. If there is an indigenous, internal source of आनन्दः why should a human being go after it? The scriptures point out that the inner source of आनन्दः unfortunately is गूढः – hidden, unknown. Like a treasure underneath the ground.

यथा हिरण्यनिधिम् निहितम् अक्षेत्रज्ञाः उपर्युपरि सञ्चरन्तः न विन्देयुः ॥ छान्दोग्योपनिषत् ॥

Here, the आत्मानन्दः is compared to हिरण्यनिधिम्, a treasure is there under the ground. Similarly this is not known, गूढमनुप्रविष्टम् गुहाहितम् गह्वरेष्टम्, because it is hidden.

How to acquire the आत्मानन्दः? That also the scriptures point out. It is exactly like acquiring a treasure. Imagine a person who has got a small piece of land and who has a treasure underneath but doesn’t know. And even though because of the treasure he is very rich since he does not know his wealth now he is a poor person because he does not have an employment, he does not have any other sources of income and therefore he is a poor person, because of his ignorance regarding the treasure underneath. Then what is required? Somebody should come and tell that you have a treasure underneath, why are you suffering. And in those days the शास्त्रs talked about treasure divining, like water divining. So somebody who knows treasure divining, if you find, he comes and tells that there is a treasure underneath. And now you

have identified the treasure, but the problem is still it is not in your hand. It is not enough that you identify the treasure, but also you have to acquire it, own it by digging and removing all the mud and stones.

आप्नोक्तिम् खननं तथोपरिशिलाद्युत्कर्षणम् स्वीकृतिम्
निक्षेपः समपेक्षते नहि बहिः शब्दैस्तु निर्गच्छति ।
तद्वत्ब्रह्मविदोपदेशमननध्यानादिभिर्लभ्यते
मायाकार्यतिरोहितम् स्वममलम् तत्त्वम् न दुर्युक्तिभिः ॥
विवेकचुडामणि ६५ ॥

This example has been given by शङ्कराचार्य himself in his विवेकचुडामणि. Therefore, the treasure diviner comes and tells, ‘Identify the treasure, it is here itself?’ There afterwards we have to remove the mud and stones, own up the treasure, and have a gala time. Similarly the scriptures point out that to identify the source – the आत्मा, the inner nature and having identified the treasure of आनन्द, you have to acquire that treasure by removing all the mud and rock – various problems at the intellectual level, at the emotional level, remove all the obstacles from the mind and intellect, then the very treasure, the आत्मानन्द is yours.

So, Identifying is called श्रवणम् process, removing the mud and rock is मननम् and निदिध्यासनम्. Through the process of श्रवणम्, मननम् and निदिध्यासनम् identify and own up the आनन्द which is your own. And this आनन्द is called आत्मानन्द.

What are the differences between विषयानन्द and आत्मानन्द? Which is better? शास्त्र itself analysis for our own

sake and then it is ultimately our decision. शास्त्र does not want to impose, it only presents the pros and cons and leave the rest for us to choose. Let us see the nature of विषयानन्द.

- Of course it appears to be relatively easier to acquire perhaps because it is external and
- Majorities are after it and we feel we are not alone. As everybody is after it we feel we are at home, even if we are going to suffer another person is also there therefore is an आनन्द. This is the pros.

What are the cons then?

a) विषयानन्द is coming from external world. Therefore, I depend upon the external factors to be happy. That means विषयानन्द is a conditional आनन्द depending upon so many unpredictable conditions - money condition, job condition, position condition, health condition, neighbor's condition, behavior of family members condition; all these being unpredictable in nature we do not know what is going to happen next. Therefore there is constant threat, constant anxiety, constant fear that any one of these conditions will go away. So the first defect is - विषयानन्द is conditional and therefore unpredictable, and therefore there is a constant fear factor.

b) Whatever is coming from outside, whatever is borrowed from outside, it is certainly not my own and therefore it is subject to loss at any time. संयोगाः विप्रयोगान्ताः. Because whatever is borrowed is incidental it is

not natural to me, it does not belong to me. Since it has come, it will certainly go away. Ex: suppose there is a fire upon which you have kept a vessel with water and in the water some vegetables are there. The vegetables are now hot, because down below there is fire.

Now, vegetables are hot. Why it is hot? Because it is in contact with water, which water is hot. Therefore, vegetable's heat is conditional, incidental, not natural, it is borrowed.

So, now why is the water hot? The water is hot because it is in contact with vessel, which is hot. Therefore, the heat of the water is conditional and borrowed.

Now, why is the vessel hot? The vessel is hot because it is in contact with fire. Therefore, the vessel enjoys the conditional and borrowed heat; it is not natural to the vessel.

Why is the fire hot? Fire is hot because heat is the intrinsic nature of the fire. Heat which is intrinsic nature of fire is never borrowed from outside and therefore the heat will never go away from the fire. So what is not borrowed is not lost. What is one's own nature is not lost. Whereas the vessel will be hot only temporarily, it has borrowed the heat, when you take out the vessel will become cold. Then water will become cold, and then the vegetables will become cold. So from this experiment, we know that *'Whatever is borrowed cannot stay permanently, it is impermanent; whereas whatever is natural, coming from itself, it will be permanent'*. Now विषयानन्द is an आनन्द that I am borrowing from

outside. Therefore, it can never be permanent. Therefore, the second defect is it is impermanent.

What about आत्मानन्द? Since आत्मानन्द does not come from outside, it does not depend upon external conditions, आत्मानन्द is unconditional – the fluctuations of the conditions will never cause fluctuation of आत्मानन्द. Fluctuation of the water and vessel cannot disturb the heat of the fire. Therefore, आत्मानन्द is unconditional. Therefore only the second step is *'whatever is conditional is impermanent, subject to laws, but whatever is unconditional, intrinsic, natural, coming from myself, that will be permanent,'* because आत्मानन्द is not coming from the world. Therefore, the world cannot blackmail me, the world cannot threaten me. Because I can say that whether you give it or not, I have got an inner source, like some people who say, 'I have no water problem. We have got the corporation water connection and of course there is a constant threat, once in two days converse, but we don't really bother about that because we have got a well. Corporation water is विषयानन्द and the well which wells up all the time, which is a good portable water is आत्मानन्द. As long as corporation water is available I will use otherwise, anyway well is there. Therefore, corporation water becomes a bonus, but there is no anxiety because I already have a well. Anyway, there is a source inside, if outside source is there wonderful, if it is not there O.K. 'Whom did I trust in when I was born? So go away.' When the world blackmails me, I should not be victimized, you are around or not, I am free. So the world can

threaten as long as my fulfillment, my happiness is dependent on that, whereas if I got well inside then I am very very comfortable, the world cannot blackmail. And therefore totally depending upon विषयानन्द – external conditions to be happy, makes the life miserable. Therefore, the life of a person which is dependent on विषयानन्द alone is going to be miserable, whereas a person who has discovered the inner joy, inner peace, inner fulfillment, not that he should stop the corporation water, but he should not depend upon it. Therefore, let the life be based on Self-dependence; as long as you depend upon others, it is bondage. So विषयानन्द is बन्धः. And आत्मानन्द is independence or मोक्ष. Be independent, have your own source of security, fulfillment, आनन्द, – that is called आत्मानन्द. Having said this much the scriptures say that *'here afterwards it is your choice to depend upon विषयानन्द or आत्मानन्द.'* Having said thus the scriptures objectively present the methods of accomplishing both the आनन्दs. And since the scriptures themselves give the method of acquiring विषयानन्द and आत्मानन्द, they are broadly classified into 2 portions.

i) Prescribing the means for acquiring विषयानन्द. If you want to get happiness from external means, how to get that? So by wealth do you want to get, through wife, through children you want to get? What type of children you want? etc.

धान्यम् धनम् पशुम् बहुपुत्रलाभम् शत संवत्सरम् दीर्घम् आयुः ।
॥ ऋग्वेदसंहिता २-६-२५ ॥

मा नस्तोके तनये मा न आयुषि मानो गोषु मा नो अश्वेषु रीरिषः ।
 वीरान्मा नो रुद्र भामितो वधीर्-हविष्मन्तो नमसा विधेम ते ॥
 महानारायणोपनिषत् प्रश्नः ४ अनुवाकः ५३ ॥

So, how to get विषयानन्द is discussed.

ii) Deals with how to get indigenous, natural आनन्द –
 आत्मानन्द.

Of these two portions,

- The 1st portion of the वेदs deal with विषयानन्द, वेद-पूर्व-भाग deals with विषयानन्द,
- The 2nd portion – वेद-अन्त-भाग deals with आत्मानन्द. वेदान्त is known by various names.

Since it deals with आत्मा – the inner source of आनन्द it is known as आत्मविद्या, Self-knowledge and another name is उपनिषत्, which means ‘that which destroys dependence’ – dependence on external conditions for happiness. This dependence is called bondage. Therefore people blackmail me. Because I am dependent, they are able to do that. And this dependence it destroys. Therefore, it is called उपनिषत्. उपनि means आत्मविद्या, षत् (सत्) means destroyer of dependence, therefore, Self-discovery and the destroyer of dependence is the meaning of the word उपनिषत्. The details of which we will see from the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
 पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

वेदs are divided into two parts,

- i) वेद पूर्व भाग,
- ii) वेद अन्त भाग.

We shall see the difference between these two parts.

वेद पूर्व भाग :	वेद अन्त भाग :
1) Talks about the happiness coming from outside. The subject matter is विषयानन्द or बाह्यानन्द.	The subject matter of वेदान्त is आत्मानन्द – happiness coming from oneself.
2) Since वेदपूर्व talks about आनन्द from the external factors, it is certainly promoting dependence on them. Therefore, वेदपूर्व deals with dependence. I depend upon particular person, object, or situation to be happy. Therefore, whenever happiness comes from an external source there is certainly dependence. Therefore, वेदपूर्व	वेदान्त talks about आनन्द from oneself. Naturally, I do not depend upon external factors to be happy. Therefore, I am an independent person. Therefore, वेदान्त promotes independence, freedom.

promotes dependence.	
<p>3) Since वेदपूर्व is talking about विषयानन्द, naturally I have to acquire all of them, because without those external factors I cannot be happy. Therefore वेदपूर्व promotes acquisition because, I need more and more things to derive happiness from them.</p>	<p>वेदान्त talks about happiness coming from oneself. And since one learns to depend upon oneself one does not depend upon the external factors and therefore वेदान्त promotes dropping the dependences – the external factors. Therefore, it promotes renunciation. Just as a person who cannot walk on his own legs, makes use of a walker until his legs are strong enough. Once the legs are strong enough he will not use a walker even if he is freely gifted. He will not love to do that. Therefore, a free person does not want to hold on to anything. He physically holds, psychologically he does not hold to anything. वेदान्त promotes renunciation. न</p>

	कर्मणा न प्रजया धनेन त्यागेनैके अमृतत्वमानषुः.
<p>4) Since वेदपूर्व is dealing with विषयानन्द – the आनन्द getting from external factors, naturally I have to work hard to acquire them. Therefore, वेदपूर्व promotes कर्म – doing lot of action to acquire. Because I need those external objects to be comfortable and if I need them, I should procure them. If I should procure them, I have to work for them; I have to earn money. Therefore, वेदपूर्व is कर्म प्रधानम्. It forces, persuades a person to work hard day and night so that we can acquire all those विषयाणि to be happy.</p>	<p>In वेदान्त one need not work to acquire because there is no question of acquisition at all, it is going to talk about an inner source of आनन्द; it is ज्ञान प्रधानम्. I have to identify within me. What is the source of आनन्द? What is it? And how to tap that source of आनन्द? One has to do some water divining. So that one depends no more upon the undependable, unpredictable, capricious external source. Therefore, I have to do some divining, and identifying the source of water and learn how to tap that water. Therefore, here, in वेदान्त no कर्म is required because nothing is there to acquire, but only I have to discover and</p>

	therefore वेदान्त is ज्ञान प्रधानम्
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And having presented these two portions वेदपूर्व and वेदान्त, scriptures point out that, ‘you are free to go after any one of these two आनन्द’s. If you are interested in विषयानन्द take resort to वेदपूर्व, if you are interested in आत्मानन्द take resort to वेदान्त, whatever you want it is your choice. But one warning, ‘you can take to वेदपूर्व, but statutory warning is “*it will promote dependence which is called in Vedantic language संसार*”, whereas वेदान्त promotes *independence* – मोक्ष’.

These are the broad differences between वेदपूर्व and वेदान्त. Here वेदपूर्व has got another important role also, which is worth noting. Let us imagine a person who takes to वेदपूर्व and gets lot of विषयानन्द. But he discovers that ‘when I am in विषयानन्द no doubt it is enjoyable, but since it depends upon unpredictable external factors, there is a constant anxiety exactly like our coalition government. In विषयानन्द, I do enjoy but it depends upon so many factors. I don’t know which factor will desert me when’. Therefore, there is a constant anxiety. Majority of people won’t mind that. But there may be some people who do not want to have this anxiety. Therefore, naturally what will be his desire? ‘It is because of external dependence that I am suffering? Now if only I go to वेदान्त, I can get independence, I can be happy with myself. Whether money is there or not, people are with me or not, house is with me or not, ‘आत्मन्येव आत्मना तुष्टः (गीता)’. Suppose a person understands the limitation of

विषयानन्द and he develops a desire for आत्मानन्द – the scriptures point out that even after developing a desire for आत्मानन्द one cannot directly go to वेदान्त. Because desire alone is not enough, one requires qualifications to enter the वेदान्त. He should continue in वेदपूर्व even after developing a desire for आत्मानन्द. And when he continues in वेदपूर्व, he has to make some modifications in his कर्म's and the modified कर्म's, which the scriptures themselves assist, the refined कर्म's given in वेदपूर्व itself, will prepare him for coming to वेदान्त. वेदपूर्व has two fold benefits:

- 1) It can provide a person with विषयानन्द.
- 2) It can provide a person with required qualifications to go to आत्मानन्द.

Therefore, every person has to go through two stages of वेदपूर्व भाग. Initially he has to go through it for विषयानन्द, know its defects and limitations and again he has to go through it for acquiring qualifications. First stage is called कर्म and second stage is called कर्मयोग. Both belong to वेदपूर्व only. One gives विषयानन्द and another gives, not विषयानन्द but, it polishes me to go to वेदान्त or आत्मानन्द.

Now, having broadly seen the differences between वेदपूर्व भाग and वेदान्त, we will focus on वेदान्त a little bit more. वेदान्त gets the name because of its position in the वेदs. It occurs at the end portion of the वेदs and because it occurs at the end, it is called वेदान्तः, वेदशिरः, and श्रुतिशिरः. As in this song वेदशिरो मातृका सप्तस्वर, वेदशिरो means वेदान्तः. So the name comes because of its position. It is a positional name.

Now this वेदान्त is known by another name also called ज्ञानकाण्डम्. Because here the concentration is on Self-discovery, not running to acquire things which he has done sufficiently in वेदपूर्व. काण्डम् means section. ज्ञानकाण्डम् means a section which concentrates on knowledge of indigenous source of आनन्द. It is also known as आत्मविद्या, because here we are enquiring into ourselves – Self-enquiry. उपनिषत् is another popular name for वेदान्त.

Meaning of उपनिषत्

The word उपनिषत् consists of 3 portions viz., उप, नि, सत्. Each portion is a very significant portion, we should understand.

‘उप’ portion indicates, it is that Self-knowledge which has to be acquired from a गुरु alone. Nobody can do self-study of the उपनिषत्; if any person does self-study of the उपनिषत् then 90% he won’t understand and remaining 10% he can end up in misunderstanding, which is worse like self-mediation. Therefore शङ्कराचार्य in this *Upanishadic* भाष्यम् itself says:

शास्त्रज्ञोऽपि स्वातन्त्र्येण ब्रह्मज्ञानान्वेषणम् न कुर्यात् ।

Even the greatest scholar of संस्कृत, even the most intelligent person should never study the उपनिषत्s by himself. That is why in छान्दोग्योपनिषत्, we find the story of नारद who has become a very learned person of all the branches of sciences. Even that नारद never attempts the Self-enquiry by himself. He goes to सनत्कुमार and gains the Self-

knowledge. When the learned नारद himself does not attempt for Self-enquiry independently, what to talk of we ordinary people. If you sit quite and close your eyes and go on saying ‘who am I, who am I’, knowledge will never come, maximum sleep will come. Therefore ‘उप’ indicates गुरु उपसदनम् – approaching a गुरु properly.

‘नि’ means निश्चय ज्ञानम् – a Self-knowledge which has to be acquired thoroughly, comprehensively, without any doubt or vagueness. Because half-knowledge is a dangerous thing. Ignorance is bliss, full knowledge is bliss but anywhere half is a problem. Therefore, this knowledge cannot be casually acquired by some reading here and there or listening to here and there, but it has to be systematically acquired. It should become निश्चय ज्ञानम्, स्थिरप्रज्ञ. In the भगवद्गीता, भगवान् कृष्ण gives a beautiful example. ‘Fire can burn the fuel only under one condition. That, when fire is in the form of feeble flame only it cannot burn the fuel. If a big wooden log is dropped upon the flame, instead of fire burning the wood, the wood will destroy the fire. Therefore, if the fire has to destroy the wood, we have to carefully protect the flame, then fan it, and make it into a huge conflagration, that bright and brilliant and well-kindled fire can destroy all the fuel. In the same way, this half-knowledge cannot destroy the संसार. Only when it is well-kindled –

यथैधांसि समिद्धोऽग्निर्भस्मसात्कुरुतेऽर्जुन ।

ज्ञानाग्निः सर्वकर्माणि भस्मसात्कुरुते तथा ॥ गीता ४-३७ ॥

– it will destroy the संसार.

‘षत्/सत्/सद्’ means destroyer. Destroyer of what? Destroyer of all types of psychological dependences called संसार. All emotional dependences are called संसार. This knowledge will make a person psychologically free. Therefore, he is ready to have anything he is ready to lose anything. There is no anxiety. आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते ॥ Therefore, ‘सद्’ means destroyer of संसार or dependence. Therefore, the full meaning of the word उपनिषत् is ‘*That knowledge which is to be acquired from a गुरु, which should be thoroughly gained and which is the destroyer of संसार*’.

This वेदान्त occurs at the end of every वेदs. You know, we have got four वेदs - ऋग् वेद, यजुर् वेद, साम वेद अथर्वण/ अथर्व वेद, at the end of all the four वेदs we have got वेदान्त dealing with Self-knowledge. Now, these वेदs themselves have got so many sub-divisions, for the sake of convenience of study वेद is sub-divided just as a book is sub-divided into various parts, every part is sub-divided into chapters and chapters have got side-headings, topics etc., for convenience, similarly वेदs even though they are four they are divided into so many sub-divisions and each sub-division is called a शाखा, which means a branch. Originally, वेदs had 1180 branches. Now many शाखाs have been lost. That is why they had one part of society called ब्राह्मणs, whose only job was to study and teach वेदs in order to preserve and protect them. In fact, in शङ्कर’s commentary, we find वैदिक quotations which we are unable to find in available वैदिक शाखाs. So it means many शाखाs have been lost between शङ्कर’s time and now.

एकैकस्यास्तु शाखायाः एकैक उपनिषन्मताः. For each शाखा of these four वेदs one-one उपनिषत्, वेदान्त is there. So originally, there were 1180 उपनिषत्s. But people cannot study all those उपनिषत्s and many of them have lost also. Therefore they say that among 1180 उपनिषत्s ‘सारम् अष्टोत्तरम् शतम्.’ Of these 1180 उपनिषत्s the essence we can get from 108 उपनिषत्s. Even now the 108 उपनिषत्s are available. Out of 108 उपनिषत्s also, the most famous and popular ones are ten उपनिषत्s to which शङ्कराचार्य has written commentaries. These are ईशावास्य, केन, कठ, प्रश्न, मुण्डक, माण्डूक्य, तैत्तिरीय, ऐतरेय, छान्दोग्य and बृहदारण्यक. These are the ten principle उपनिषत्s. To remember this they have a श्लोक also,

ईशकेनकठप्रश्नमुण्डमाण्डूक्यतैत्तिरीः ।
ऐतरेयश्च छान्दोग्यं बृहदारण्यकं तथा ॥

Why did शङ्कराचार्य choose these ten उपनिषत्s for commentaries? शङ्कराचार्य himself gives the reason elsewhere that it is because there is work called ब्रह्मसूत्रs, an advanced Vedantic book, written by व्यासाचार्य. The uniqueness of ब्रह्मसूत्रs is giving logical support to Vedantic teaching, argument based book it is. So, in the उपनिषत्s arguments are relatively lesser. In this advanced Vedantic book, in fact, it is the foundation for Vedantic teaching, these ten उपनिषत्s are prominently discussed. Since these ten उपनिषत्s are discussed in the ब्रह्मसूत्रs, शङ्कराचार्य chooses to comment upon these ten उपनिषत्s.

The order in which we are going to study these उपनिषत्s is मुण्डक, केन, कठ, तैत्तिरीय, माण्डूक्य, ईशावास्य, प्रश्न, ऐतरेय, छान्दोग्य and बृहदारण्यक. The भगवद्गीता is उपनिषत्s themselves in diluted form. All the three are essential books of वेदान्त, the उपनिषत्, the ब्रह्मसूत्र, and the भगवद्गीता; and the gradation is भगवद्गीता is the most diluted one, उपनिषत् is slightly concentrated and ब्रह्मसूत्र is very concentrated. These three works are known as प्रस्थान त्रयम्, the foundation books of self-knowledge.

मुण्डक उपनिषत्

This उपनिषत् belongs to the अथर्वण वेद. Why it is called so? What is the reason for this name? Because at the end of this उपनिषत्, it talks about a ritual which was practiced during the olden days before the study of the वेदs. The ritual was called शिरोव्रतम्. It is a ritual in which the student has to chant some मन्त्रs carrying fire in a container on the head. And in संस्कृत the word मुण्डक means शिरः or the head. Therefore, मुण्डक व्रतम् or शिरोव्रतम् was a ritual practiced in the olden days before the study of this वेद by the अथर्वण वेद people and therefore this got the name मुण्डक उपनिषत्. Any ritual is meant for getting the appropriate qualification, so whether a person that ritual or not any religious discipline will give a person qualification. Even if we don't do that ritual we should lead a religious life only then we will have the necessary mental makeup to absorb the teaching.

This उपनिषत् has more than sixty मन्त्रs spread in three chapters. Each chapter is divided into two sections. Each chapter is called a मुण्डक and each section is called a खण्ड.

Why मुण्डक is chosen as the first उपनिषत्, though ईशावास्य is mentioned as the first in the श्लोक? Even though in that list the order is ईशावास्य, if you take the simplicity into account मुण्डक deserves to be the first one. It happens to be relatively smaller and not only that it is comprehensive enough, all the important aspects of वेदान्त are brought in. In others, all ideas are not brought in. For example, in केन, सृष्टि विचार is not there. Each उपनिषत् focuses on particular aspect whereas मुण्डक is comprehensive and relatively simpler and that is ideally studied in the beginning. कठ also is simpler but it is a bigger उपनिषत् having 120 odd मन्त्रs.

All उपनिषत्s begin with a prayer verse known as शान्ति पाठ. This शान्ति पाठ varies from उपनिषत् to उपनिषत् depending up on which वेद it belongs to. All the ऋग्वेद उपनिषत्s will have a particular शान्ति पाठ, similarly all the यजुर्वेद उपनिषत्s, सामवेद उपनिषत्s and अथर्वणवेद उपनिषत्s will have one one शान्ति पाठ respectively. Out of the ten उपनिषत्s, three belong to अथर्वणवेद – मुण्डक, प्रश्न, and माण्डूक्य, and all these three will have one common शान्ति पाठ, which is भद्रं कर्णेभिः शृणुयाम देवाः. It is a popular मन्त्र often used in rituals etc. Even in तैत्तिरीय आरण्यकम् सूर्यनमस्कार मन्त्र this भद्रं कर्णेभिः is used as the शान्ति पाठ. There also it occurs.

Purpose of the शान्ति पाठ

As the very word shows शान्ति means subsiding, removal of all the obstacles or विघ्नs. In our tradition we do गणेश नमस्कार before everything,

शुक्लाम्बरधरं विष्णुं शशिवर्णं चतुर्भुजम् ।

प्रसन्नवदनं ध्यायेत् सर्व विघ्न उपशान्तये ॥

विघ्न means obstacles उपशान्ति means their withdrawal or at least temporary withdrawal. Obstacles for what? The study of उपनिषत्s. शान्ति पाठ is chanted before उपनिषत् study to remove the obstacles so that I can regularly listen to the classes. पाठ means recitation. शान्ति पाठ must be recited by every student and the teacher also so that they are no obstacles to the study.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

शान्तिपाठः

The significance of शान्तिपाठ is it a recitation, which is supposed to be done by both the teacher and the student for शान्तिः, i.e; freedom from any type of obstacle which may stand in between the student and the study of the उपनिषत्. Even though the individual effort on the part of the student is a must, commitment must be there. But in spite of individual effort, there can be obstacles coming from unseen factors which can be solved only with the help of the grace of the Lord. Therefore, in our tradition we say that any success depends upon both the effort of the individual as well as the grace of the Lord. Only when both of them go together success is possible. And effort is in our hand and that we have to put forth and for the sake of grace we offer prayer. Even grace is not freely distributed. We have to make ourselves पात्रम् for grace. Grace is like the energy from the sun. Solar energy is freely available. But only if I put forth effort, I will be able to tap the energy. If I am going to remain in a dark room, then I am not going to get the benefit of the solar energy. Even if it is available my effort is required to tap the grace of the Lord. Similarly, ईश्वर अनुग्रहम् is there uniformly for all of us, but unless we do something to tap the अनुग्रहम्, we are not going to get the अनुग्रहम्. And that tapping method is called prayer. So, prayer is 'Lord's grace tapping process'. Therefore, we invoke the grace through this prayer.

ॐ भद्रं कर्णेभिः शृणुयाम देवाः भद्रं पश्येमाक्षभिर्यजत्राः ।

स्थिरैरङ्गैस्तुष्टुवांसस्तनूभिर्व्यशेम देवहितं यदायुः ॥

स्वस्ति न इन्द्रो वृद्धश्रवाः स्वस्ति नः पूषा विश्ववेदाः ।

स्वस्ति नस्तार्क्ष्यो अरिष्टनेमिः स्वस्ति नो बृहस्पतिर्दधातु ॥

ॐ शान्तिः शान्तिः शान्तिः ॥

This is a beautiful prayer, not only chanted by a Vedantic student, but it is a general prayer which can be chanted by all other people also. Because it is a prayer for general well being and also particularly a prayer for मोक्ष; both are there. And this prayer is addressed to various देवताs, who preside over various organs. Even though we look upon the God as the controller of the entire creation. God does not directly control the entire creation, just as the prime minister controls/governs the entire country through various cabinet ministers, similarly one Lord controls the creation through various cosmic ministers whom we call as अधिष्ठान देवताः. इन्द्र, वरुण, अग्नि, यम, प्रजापति etc are the cosmic cabinet ministers as it were deriving their strength and power and authority from the ultimate ruler ईश्वर. These देवता's handle various faculties of the creation and the various faculties of the individual also. Thus we have got देवता's presiding over every organ. Here the student is addressing those देवता's so that all his faculties will be sound enough to receive the wisdom. That is why here the word देवाः is put in plural

number. देवाः is addressing the presiding deities – हे अधिष्ठान देवताः.

The most important organ that I am going to use in the class is the ears. Therefore, the first prayer is कर्णेभिः शृणुयाम. Let me be able to hear what is being told by the teacher. This is specifically for the Vedantic students but for all others also hearing is important. Therefore ‘Oh Lord! let me hear well.’ Once I get the hearing faculty, my next worry is I should always hear good things only from the world. Therefore, ‘O Lord, not only should I hear, भद्रम् शृणुयाम – I should always hear good news only from the world. As per as Vedantic student is concerned, the best thing to hear always is the *Upanishadic* शास्त्रम्. Therefore the student prays, ‘Oh Lord! let me hear वेदान्त more & more.’ So उपनिषत् शास्त्रम् पुनः पुनः शृणुयाम. This is specific prayer of Vedantic student. For all the other general people let me hear all nice things only. भद्रम् means मंगलम् which in turn means आत्मतत्त्वम्.

पवित्रानाम् पवित्रम् यो मंगलानाम् च मंगलम् ।

दैवतम् देवतानाम् च भूतानाम् यो अव्ययः पिता ॥
विष्णुसहस्रनाम १० ॥

There is only one ultimate मंगलम् that is the Lord or the आत्मतत्त्वम्. Therefore, भद्रम् शृणुयाम means ब्रह्म शृणुयाम, आत्मतत्त्वम् शृणुयाम through my ears.

And not only ears must be alright, भद्रम् अक्षभिः पश्येम – not only I am worried about my ears, I am worried about my

eyes also. अक्षभिः पश्येम – the first prayer is let me see and once the eyes are capable of seeing my next prayer is filtering what I see. I must be able to see only wonderful things in my life. This is a prayer from general people. As per as Vedantic student is concerned, seeing the most wonderful thing is nothing but सर्वत्र ब्रह्म दर्शनम् – seeing everywhere the auspicious Lord is the ultimate भद्रम् दर्शनम्. Therefore Oh Lord, let me hear you or ईश्वर alone; let me see ईश्वर alone everywhere.

हे यजत्राः. यजत्राः means देवाः. This is also addressing gods. The gods get the name यजत्राः because यजत् means the worshipper and त्रा means protector. Therefore, यजत् and त्रा mean worshipper's protectors – the protectors of the worshipper. Gods are called the protectors of the worshippers. Therefore, Oh gods! we are worshipping you. Therefore, you should protect us by blessing us with sound eyes and sound ears. In daily सन्ध्यावन्दनम्,

पश्येम शरदः शतम् । जीवेम शरदः शतम् । नन्दाम शरदः शतम् ।
मोदाम शरदः शतम् । भवाम शरदः शतम् । शृणुयाम शरदः शतम्
। प्रब्रवाम शरदः शतम् ।

Oh Lord! Let me see, hear, talk all wonderful things not for year or two but hundreds of years. Then the student feels if I am going to pray for every sense organ then there will be no end to it. Therefore, having prayed for two important organs, now the student gives a general prayer: 'Not only the eyes and ears should be healthy, let all other organs

also be sound. स्थिरैः अङ्गैः – let all of us be endowed with firm limb. I should be able to sit for an hour without any joint pain, back pain, neck pain, head pain. Let us have firm and healthy limbs. What is the purpose of having the healthy body? Not for sense pleasures, but for तुष्टुवाँ सः – worshipping you. So let us worship you, glorify you, do प्रदक्षिणम् to you, as शङ्कराचार्य says in शिवानन्दलहरी,

सा रसना ते नयने तावेवकरौ स एव कृतकृत्यः ।

या ये यौ यौ भर्गं वदति क्षेते सदावर्त स्मरति ॥

All the limbs that are not used for the worship and service of the lord are not worthy at all. So let all the organs be used for noble purpose. So तुष्टुवाँ सः means स्तवनम् कुर्वन्तः, स्तुतिम् कुर्वन्तः, प्रशंसाम् कुर्वन्तः we should only glorify and serve you. And serving the Lord means serving the universe, because we don't see the universe as separate from the Lord. So my life should be one of worship.

How should I pray to the Lord? As we do not know how to pray properly, the scriptures themselves give varieties of prayers called सूक्तानि – पुरुषसूक्तम्, श्रीसूक्तम्, दुर्गासूक्तम्, रुद्रम् all these are the wonderful prayers and therefore तनुभिः – तनु here it means scriptural prayers, वैदिक सूक्तानि. So through Vedic prayers, scriptural prayers let us glorify you with healthy, sturdy limbs.

Not only I want to enjoy the healthy limbs, healthy life, I do want to enjoy a long life also. देवहितम् यत् आयुः तत्

व्यशेम – let me enjoy the full-life allotted by the Lord. Here the student uses the word ‘allotted by the Lord’, because from individual to individual the longevity varies. Depending upon our own कर्म we have got different durations of life. I should be able to enjoy that life fully, because if health is not there then at the 50th year itself I am old. After fifty, my living or not living is one and same. So, here the student says until my last breath I must be fit enough doing what I should be doing. Let me not have an unnatural death, accidental death. All those अपमृत्यु’s let them not come to me.

इन्द्रः नः स्वस्ति – may इन्द्र देवता who represents बलम्,

इन्द्रो मे बले श्रितः । बलं हृदये । हृदयम् मयि ।

So इन्द्र who presides over बलम् – the strength, let that इन्द्र bless me with auspiciousness, which means let इन्द्र give me strength. Not mere physical strength, more important than physical strength is mental strength. Otherwise facing the life situations itself will sap my energy that I do not have the time and the mind for studying the scriptures. So I should have sufficient strength to withstand the onslaught of life, forget them all and come to class to sit and listen. Without mental strength you cannot forget worries. Otherwise physically you will be sitting and mentally you will be worrying. Therefore, I should be able to set aside everything, which requires mental strength. What type of इन्द्र? वृद्धश्रवाः – that इन्द्र, who is the most famous one. Because इन्द्र is the lord of all the gods. वृद्ध

means बृहत् – the great, श्रवाः means कीर्तिः – fame. वृद्धश्रवाः means ‘of great fame’.

Not only इन्द्र should bless me, पूषः नः स्वस्ति – may सूर्यदेवता also bless me with all nourishments. So सूर्यदेवता is called पूषः because he is the nourisher of the creation. पूषणाति इति पूष, पोषणम् करोति इति पूष. According to our scriptures, not only Sun energises the creation through its rays, not only it gives physical energy, it is also supposed to give pranic energy and also mental energy. Therefore, in गायत्री मन्त्र – धियो यो नः प्रचोदयात् – it nourishes my बुद्धि also. Therefore, as a student not only he wants physical and pranic energy, he is interested in mental nourishment also. Therefore, Oh Sun god, nourish me at all levels.

What type of सूर्यदेवता is he? विश्ववेदाः the omniscient one. Because सूर्य represents the universal lord

ध्येय सदा सवितृमंडलमध्यावर्ती नारायणः
सरसिजासनसंनिविष्टः

and therefore he is omniscient one. Therefore, he is called विश्ववेदाः, सर्वज्ञः इत्यर्थः.

Not only इन्द्र should bless me, not only सूर्य should bless me, ताक्ष्यः नः स्वस्ति – the vehicle of विष्णु, may that गरुड देवता, who is the son कश्यप प्रजापति, be auspicious to us. What type of गरुड देवता? अरिष्टनेमिः – a गरुड whose movement is never obstructed, the bird of unobstructed movement. अरिष्टम् means unobstructed, नेमिः means

movement. अप्रतिबन्ध गतिः गरुडः. Because he is the vehicle of विष्णु. Similarly, let गरुड bless me so that my spiritual journey also will be without any obstruction, smooth travel, safety travel and reaching the destination of मोक्ष.

Finally and most importantly prayer to बृहस्पति, who presides over speech and wisdom. बृहत् means वाक्, पतिः means lord. So बृहस्पति means वाचस्पति – the lord of speech. May he also be the source of auspiciousness to me! Let me also enjoy the proper speech. Because वेदान्त is a series of dialogues; not monologues. The teacher is supposed to give wisdom; the student if he has got any doubt he raises the questions. So if there is communication gap there will be every possibility of misunderstanding. Therefore, let me have proper speech – वाग्देवी सदा वसतु मे.

Having offered prayers to all the presiding deities to bless all my organs with sound health, the student concludes the prayer with ॐ शान्तिः शान्तिः शान्तिः. शान्ति means प्रतिबन्धः क्षयः – freedom from obstacles. And generally, the शान्ति is repeated thrice because we face obstacles from three different sources आधिदैविक, आधिभौतिक & आध्यात्मिक.

i) आध्यात्मिक – so the first source of obstacle is our own body. Incapacity to sit for some time or attention span must be sufficiently long. Our own वासनाs can be our obstacle, and let those obstacles stay aside. So I pray for the आध्यात्मिक शान्ति.

- ii) आधिभौतिक – obstacles from my surroundings over which we have limited control. So with respect to the individual we have got maximum control, with respect to the surroundings we have got some control but not total control. So if there are obstacles from my surroundings let them not disturb me. So the prayer for आधिभौतिक शान्ति.
- iii) आधिदैविक – obstacles from the supernatural forces over which I have no control at all like rain, thunder, earthquake, lightening etc. So, let not these supernatural forces obstruct my pursuit. This is called आधिदैविक शान्ति. So I repeat the word शान्ति thrice so that I am free from all the three fold obstacles, at least temporarily. Now we will go to the text proper.

मुण्डक १ खण्ड १

Verse No. 1.1.1

ॐ ब्रह्मा देवानां प्रथमः संबभूव विश्वस्य कर्ता
 भुवनस्य गोप्ता ।
 स ब्रह्मविद्यां सर्वविद्याप्रतिष्ठामथर्वाय
 ज्येष्ठपुत्राय प्राह ॥ १ ॥

As said earlier this उपनिषत् has got three chapters, each chapters having two sections. Now we are entering 1st chapter 1st section of the total six sections.

The उपनिषत् starts with an introduction in the first three मन्त्रs. In these three मन्त्रs,

- i) The उपनिषत् glorifies the teaching of Self-knowledge, आत्मविद्या. विद्यामहिमा is given so that we can develop a value for this teaching.
- ii) Then, the qualification of the student as well as
- iii) The qualification of the गुरु is given.

These are the three topics in the introductory portion – विद्यामहिमा, गुरु लक्षणम् and शिष्य लक्षणम्

What is the glory of this teaching?

The उपनिषत् says this is a teaching which is coming in the form of a great tradition, in the form of a big गुरु शिष्य परम्परा, a huge lineage. It means it is not a recent wisdom

invented by some local individual but it is a wisdom – time tested wisdom, ancient wisdom which has started from time immemorial. And for the sake it gives the list of आचार्यs coming in the परम्परा.

Who all are the आचार्यs involved in the परम्परा? Six आचार्यs are mentioned in the introductory portion.

The first आचार्य is साक्षात् ब्रह्माजि himself, आदिगुरु. From that it came down to his disciple अथर्वा is the second आचार्य. The third आचार्य is अङ्गिर, another great आचार्य. The fourth आचार्य is भारद्वाजः, the fifth आचार्य is अङ्गिरस्, and the sixth आचार्य is शौनकः. Thus, ब्रह्मा, अथर्वा, अङ्गिर, भारद्वाजः, अङ्गिरस् and शौनकः in the form of गुरु शिष्य परम्परा this teaching has come. If the आदिगुरु is ब्रह्माजि himself then how great this wisdom should be. Therefore, don't take it for granted. Have reverence for the teaching and if at all you see any defect in the teaching understand that it is not the defect of the teaching but defect in your understanding.

Now in the first मन्त्र we get the गुरु शिष्य परम्परा initiation. The first one is ब्रह्मा. Who is this ब्रह्मा? He is not an ordinary person, he is the first being born out of the Lord himself. We have heard in the पुराणs that before the creation came विष्णु was there in the cosmic प्रलयजलम् and from विष्णु's navel (they all have got philosophical meaning, symbolic meaning, we will not go to the symbolism now.) the first creation was ब्रह्माजि. विष्णु gave all knowledge to given to ब्रह्माजि.

यो ब्रह्माणम् विदधाति पूर्वम् यो वै वेदांश्च प्रहिणोति तस्मै ।

विष्णु created ब्रह्मा, चतुर्मुख ब्रह्मा and gave all his omniscience to him, which is contained in all the वेदs and that is why ब्रह्माजि is supposed to have four heads (it is also symbolic representation) for four वेदs. And विष्णु was so confident with ब्रह्माजि that he delegated the rest of the creation job to him. All these are mentioned here to show how great ब्रह्माजि is and it is that ब्रह्माजि who has initiated this वेदान्तिक tradition. Therefore, it is said ब्रह्मा देवानाम् प्रथमः संबभूव – ब्रह्माजि, the आदिगुरु of वेदान्त, was born first even before all the gods.

What was his portfolio? After creating ब्रह्माजि, विष्णु said विश्वस्य कर्ता – hereafterwards you take up the job creating प्रजापतिs, the fourteen लोकs, the मनुs and the मानवs; everything you create I don't want to do anything. So, if he is the creator of the whole universe ब्रह्माजि must be omniscient and omnipotent. Not only ब्रह्माजि create the world, भुवनस्य गोप्ता च –he is also the protector of the universe, assuming the form of विष्णु. So, त्रिमूर्ति (creator, preservator and destructor) he alone assumes that form. गोप्ता means the protector; गुप्, गोपायति – to protect. So, this much is to show that सर्वज्ञः सर्वशक्तिमान् ब्रह्मा. It is this सर्वज्ञम्ब्रह्मा who ब्रह्मविद्याम् प्राह –is the greatest philosopher who has initiated the tradition of ब्रह्मविद्या, the knowledge of ब्रह्मन्, the knowledge of आत्मन्, the knowledge of the truth of the creation and oneself. So, सः ब्रह्मविद्याम् प्राह.

To whom did he teach? अथर्वाय – his first disciple was अथर्वा. Who created अथर्वा? ब्रह्माजि himself created and he himself taught his son. अथर्वा, being an obedient son, learnt from his father. This method of studying वेदs from one's own father is supposed to be the most auspicious thing, it is called नियमाध्ययनम्. अथर्वा did नियमाध्ययनम्, not only to chant the वेदs but also the meaning.

Who is अथर्वा? ज्येष्ठपुत्राय – the eldest son of ब्रह्मा, because ultimately we are also the children of ब्रह्मा alone. Thus, this teaching is great because it is initiated by ब्रह्माजि, the omniscient one.

What is another glory of this teaching? सर्वविद्याप्रतिष्ठाम् – ब्रह्मविद्या is called सर्वविद्याप्रतिष्ठा. प्रतिष्ठा means परिसमाप्ति, culmination, consummation in this context. Culmination of what? सर्वविद्या – all other branches of science is called सर्वविद्या. Whether it is the study of language, physics or chemistry or botany or astronomy – any branch of science will have its culmination only when all the material sciences lead a person to spiritual science. Physics should lead a person to metaphysics. Otherwise all the other sciences are worthless, meaningless only. All the other sciences get validated only when you use them to understand वेदान्त. In fact, in due course you will find an interesting thing - whatever be the branch of science you have specialized, you can understand वेदान्त in a beautiful way through that particular science. Any branch of science you will find

validated, beautified, made meaningful when it is applied to understand the वेदान्तिक teachings. Not only these modern material sciences; similarly, we have got वेदान्तिक books written by a तर्कशास्त्रम् specialist, who will look at the वेदान्त through the goggles of तर्कशास्त्र, pure logic. Whole वेदान्त presented logically. So also मीमांसा, व्याकरण etc., where that specialized people present वेदान्त in their language. Thus, you will find all branches of science will find their fulfillment when they are utilized as stepping stones to reach Self-knowledge. Without Self-knowledge all branches of sciences are like big Zero. Like that example, all the zeroes will get a value if there is 1 before them. If that 1 is removed you put any number of zeroes there is no value. Similarly, there are twenty two compartments in a train but no engine; no use. So, also spiritual knowledge alone can validate all the other sciences and all the other sciences reach their culmination, fulfillment in this knowledge. Therefore, सर्वविद्याप्रतिष्ठाम् means the final knowledge. Such a Self-knowledge ब्रह्मा taught to अथर्वा. What did अथर्वा do? He did not keep quiet; he gave this knowledge to the next generation.

Verse No. 1.1.2

अथर्वणे यां प्रवदेत ब्रह्माऽथर्वा तं
 पुरोवाचाङ्गिरे ब्रह्मविद्याम् ।
 स भारद्वाजाय सत्यवाहाय प्राह
 भारद्वाजोऽङ्गिरसे परावराम् ॥ २ ॥

So further lineage is given, how the tradition was flowing. **ब्रह्मा अथर्वणे प्रवदेत** – just summing up the previous मन्त्र, ब्रह्मा taught his disciple अथर्वा. What did अथर्वा do? **अथर्वा ब्रह्मविद्याम् अङ्गिरे पुरा उवाच**. अथर्वा, the direct disciple of ब्रह्मा, taught it to his disciple, who is named अङ्गीः, in english Angir (in संस्कृत it is रेफान्तः अङ्गिर् शब्दः – अङ्गीः अङ्गिरौ, अङ्गिरः; निर् शब्दवत्).

All this thing happened when? Not yesterday or day before. **पुरा** – long, long before. And what did अङ्गिर् do? He also did not keep quite. **सः भारद्वाजाय ग्राह** – he taught to his disciple भारद्वाज. What type of भारद्वाज? **सत्यवहाय** – सत्यवह is another name of the same person. in some books it is given सत्यवाह, both readings are correct, both refer to the title of भारद्वाज. सत्यवाह means a person who speaks truth alone, truthful भारद्वाज. So from this, indirectly, we come to know the qualification of the student i.e., being truthful. So, भारद्वाज was सत्यवाह, that means we also should be सत्यवाह, not असत्यवाहः. Therefore, truth is very important, in fact, in this उपनिषत् alone the famous statement **सत्यमेवजयते** which we have adopted and is only there on Rupee coin.

What did भारद्वाज do? He also did not keep quite. **भारद्वाजः अङ्गिरसे** – he taught to **अङ्गिरस्** (He is different from अङ्गिर्) सकारान्तः पुत्तिङ्गः अङ्गिरस् शब्दः – अङ्गिराः, अङ्गिरसौ, अङ्गिरसः. In english it is Angiras, and in संस्कृत it is अङ्गिरस्.

From this we learn another important thing, every generation was so truthful to this teaching that not only they benefitted, they wanted the benefit to come to the next generation also. So, later we will see स्वाध्यायप्रवचनाभ्याम् न प्रमदितव्यम् - every student (in any branch of science) has got a debt to the teacher. How to repay the debt? That I can discharge only in one way i.e., sharing this wisdom with minimum one person. Otherwise, in tradition they say, if you don't share you will become a ब्रह्मराक्षस. All these are the methods used in the tradition to preserve the teaching. That is why today we are still reading मुण्डक उपनिषत्. More in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ

ॐ ब्रह्मा देवानां प्रथमः संबभूव विश्वस्य कर्ता भुवनस्य गोप्ता ।
स ब्रह्मविद्यां सर्वविद्याप्रतिष्ठामथर्वाय ज्येष्ठपुत्राय प्राह ॥ १ ॥

अथर्वणेयां प्रवदेत ब्रह्माऽथर्वा तं पुरोवाचाङ्गिरिब्रह्मविद्याम् ।
स भारद्वाजाय सत्यवाहाय प्राह भारद्वाजोऽङ्गिरसेपरावराम् ॥ २ ॥

The first three मन्त्रs happen to be an introduction to the उपनिषत्. And in this introduction the glory of this teaching, the qualification required on the part of the student and the qualification required on the part of the teacher are discussed. The glory of teaching is mainly given as the most ancient teaching, time tested wisdom, which has been used by our forefathers who have benefited from this wisdom and therefore there is no reason why we will not get the benefit. To show how the wisdom has been flowing, the गुरु शिष्य परम्परा is given. The परम्परा begins, not from an ordinary human being, from साक्षात् ब्रह्माजि himself. And five or six generations are given – ब्रह्माजि taught his son अथर्वा, अथर्वा taught to अङ्गिर्, अङ्गिर् has taught to भारद्वाज, and भारद्वाज gave this wisdom to अङ्गिरस्. Upto this we saw in the last class.

In the second मन्त्र, the last word is also a significant word. This teaching is given a name परावरा. In the first मन्त्र the teaching was given a title सर्वविद्याप्रतिष्ठा, it is also a beautiful word. सर्वविद्याप्रतिष्ठा means that knowledge which makes all other branches of science meaningful and valid. Without Self-knowledge all other branches of science are invalid therefore it is a validating teaching. That is one glory

given in the first मन्त्र सर्वविद्याप्रतिष्ठाम्. In this second मन्त्र, another beautiful word is used परावरात्. परावरा means that which has come down through गुरु शिष्य परम्परा. परा = गुरु, अवरा = शिष्य. So, परा अवरा means

परस्मात् परस्मात् गुरोः अवरेण अवरेण शिष्येण प्राप्ता या विद्या सा परावरा इत्युच्यते.

परस्मात् परस्मात् from each superior गुरु it is received by the inferior disciple (not in negative sense, by the ignorant disciple). Thus, it has been flowing down from higher to lower plane. Just as गङ्गादेवी originates from हिमालय from the head of शिव and comes down to bless the entire humanity. That is why in our tradition गङ्गादेवी is often compared to Self-knowledge. Both गङ्गा and ब्रह्मविद्या originate from the Lord शिव's head (गङ्गा originates outside the head while Self-knowledge originates inside). गङ्गा also flows from higher to lower plane; Self-knowledge also flows from the गुरु who is seated on the dais - the higher plane and the शिष्य who is generally seated down. गङ्गा is also perennial, Self-knowledge also is. गङ्गा also refreshes a person and purifies, Self-knowledge also purifies and enlivens. Therefore, गङ्गा can be called परावरा coming down from above so also is Self-knowledge coming down from गुरु to शिष्य. This wonderful परावरा विद्या was given to अङ्गिरस्, who is the fifth generation. Now we have to go to the sixth generation which is given in the third मन्त्र, we will read.

Verse No. 1.1.3

शौनको ह वै महाशालोऽङ्गिरसं विधिवदुपसन्नः पप्रच्छ ।

कस्मिन्नु भगवो विज्ञाते सर्वमिदं विज्ञातं भवतीति ॥ ३ ॥

Now the sixth generation is introduced. अङ्गिरस् is going to teach his disciple, known as शौनक. The उपनिषत् presents how शौनक approached his गुरु अङ्गिरस्. Because the whole of मुण्डकोपनिषत् is going to be presented as अङ्गिरस्-शौनक संवादः, just as कृष्णार्जुन संवादः in भगवद्गीता. Therefore, the उपनिषत् says how शौनक went to अङ्गिरस् for learning. What type of person he was? महाशालः, he was a person who was a गृहस्थ. What type of a गृहस्थ he was? महाशालः – a गृहस्थ with a huge यागशाल and a huge पाकशाल. यागशाल means a place where big यागs can be done. From this we come to know that शौनक was not an ordinary student he had done lot of पुजाs, यागs, rituals and therefore he had led a life of कर्मयोग, led a religious life, and because of this religious life alone he developed an interest in वेदान्त.

From this what is the indirect lesson that we learn? If a student should come to वेदान्त, he must have led a religious way of life and made his mind mature. Without religion, वेदान्त is a big zero; it will be of no use. An irreligious philosophy is Ok in western systems but in Indian traditional approach one must have श्रद्धा, भक्ति and ईश्वर विश्वास, religion is a must. And शौनक was a religious person who had यागशाल. That too not an ordinary यागशाल, but महाशालः. Big big यागs like अतीरुद्रम्, महारुद्रम् and all he had done.

Not only he had महायागशाल, he had also पाकशाल, because all the यागs involve अन्नदानम् and from that we come to know that शौनक had done lot of charities also. So, यज्ञ and दानम् are very important to purify the mind. कृष्ण tells in the भगवद्गीता,

यज्ञदानतपःकर्म न त्याज्यं कार्यमेव तत् ।

यज्ञो दानं तपश्चैव पावनानि मनीषिणाम् ॥ भगवद्गीता १८-७ ॥

Worship and charity both are extremely important.

तमेतम् वेदानुवचनेन ब्राह्मणाः विविदिषन्ति यज्ञेन दानेन तपसाऽनाशकेन ॥ बृहदारण्यकोपनिषत् ४-४-२३ ॥

All our scriptures - both श्रुति and स्मृति emphasize यज्ञ and दानम्. This शौनक also had done all of them. This is indirectly hinted by the word महाशाल.

After doing all these rituals and leading a religious lifestyle he comes to the teacher. That is also important. He approaches the गुरु with reverence. गुरु उपसदनम् is important, I should approach a गुरु. Therefore, उपसन्नः. The letters ह and वै indicate that it is an ancient event that happened, the उपनिषत् tells it's not a mere story but it really happened. वृत्तार्थ स्मरणार्थौ ह वै इति निपतौ.

How did he approach his teacher? There also there is a proper method, proper way of interaction which is also indicated here. विधिवत् – according to Shastric rules he approached the teacher.

What are the Shastric rules? One rule is,

रिक्तपाणिर्न गच्छेत् राजानम् दैवतम् गुरुम्

When a person approaches a गुरु for the first time he has to take some offering, not with an empty handed, at least some fruits or flowers or even तुलसी leaves. रिक्तपाणिः न गच्छेत्, that is one rule.

Having given the offering, he should not stand there, stiff-necked, stiff-backed; he should bend a little bit and do साष्टाङ्ग नमस्कारम्.

तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया । ॥ भगवद्गीता ४-३४ ॥

So be humble, have reverence, do नमस्कार because humility is an inner state of mind, how will the गुरु know whether the शिष्य is humble or not unless it is physically expressed. Physical expression of humility is bending or नमस्कार. So शौनक had learnt all these rules and he followed all of them. Therefore, विधिवत् means duly, according to the Shastric protocol.

From this we have known three things

- i) The glory of the teaching,
- ii) Qualification of the गुरु. Main qualification is he must be a disciple of his previous गुरु. So like that the primary qualification of a गुरु is he must be ex-disciple. Without being a शिष्य, a person has no right

to become a गुरु. Such a गुरु is called सम्प्रदायवित् गुरुः. The one who comes in a traditional line.

- iii) Qualification of the student. He must have led a life of prayer and charity and also he must approach the गुरु with humility and reverence.

With this the introductory part is over. Now the उपनिषत् wants to enter into the main topic. The शिष्य presents his question. This is also the qualification of the student because a गुरु is not supposed to teach वेदान्त unless the शिष्य asks for it.

नापृष्टः कस्यचित् ब्रूयात् (मनुस्मृति अध्याय २-११०)

Even if you know वेदान्त never tell another person unless the other person wants to know it. In the गीता also कृष्ण says,

न च अशुश्रूषवे वाच्यम् न च माम् योऽभ्यसूयति ॥ १८-६७ ॥

If a person is not interested in that never force this wisdom. Instead of dispassion towards the world he will develop dispassion towards the वेदान्त.

Here also अङ्गिरस् taught not because he wanted to teach but शौनक asked for it. So, पप्रच्छ. What was his question? हे भगवः – Oh lord! Oh glorious one! Oh adorable one! This भगवः indicates his reverence for the teacher. At the same time, student should have/show reverence for the teacher but teacher should not ask for it.

What do I want to know? कस्मिन् विज्ञाते सर्वम् इदम् विज्ञातम् भवति. I want to know the basic essence/substance of whole creation, the fundamental stuff of this creation which we generally call as Truth or Reality of the creation. That Truth or Reality of the creation I want to know. What is the advantage of that knowledge? यस्मिन् विज्ञाते – by knowing that Truth of the creation सर्वम् इदम् विज्ञातम् भवति – everything in the creation is as good as known. So, एक विज्ञानेन सर्व विज्ञानम् – by knowing one basic truth I would have known everything essentially, I would have known everything substantially. This is the question, in simplified form it is called एक विज्ञानेन सर्व विज्ञानम् by knowing one knowing everything.

What is the principle behind this question we should know very clearly. In this creation we often experience many products born out of one particular cause. For example many ornaments are born out of one gold; many furniture, varieties of furniture are born out of one wood; they are many rivers born out of one water. So in the world we observe that from one कारणम् (cause) many कार्यम्s (products) are born. I'll confine to one example. From one gold, piece of gold, lump of gold, many ornaments are made. Let us call them bangle, chain, ring etc. Bangle, chain, ring etc., are products or effects; gold is the cause.

If you analyze all these products you'll come to know one important truth. What is that? We use the word bangle,

chain, ring etc., all these are only the words that we use but there is no new substance called bangle, chain, ring etc. Because what is the one substance behind the bangle, chain, ring etc? There is only one gold. When a person says bangle is created, what is created? Really speaking not even a milligram of bangle is created, because previously ten grams of gold was there after producing bangle same amount of gold will be there. Goldsmith has not created an ounce of matter, he has not created even a milligram of matter. Creation is only a word; what was there is gold alone, what is there is gold alone. The only thing that is done is the gold has been given a particular shape, form. What is the weight of the form? The form does not have any weight what has weight is of gold alone, the goldsmith has only given a shape to the gold, and when a particular shape is given you add a new name also in keeping with the shape. In संस्कृत, it is called नाम-रूप addition. So, bangle is nothing but gold + weightless नाम-रूप. Chain is nothing but gold + weightless नाम-रूप. Ring is nothing but gold + weightless नाम-रूप. Therefore, all the ornaments are nothing but weightless नाम-रूपs alone, the substance is nothing but gold and gold alone.

Therefore वेदान्त says, all the products are names and forms alone; and the substance is only one cause of that product. Therefore all furnitures are but nothing one wood alone, all ornaments are gold alone, or generalizing all the products are noting but one cause alone. Since all the products

are one cause, by knowing that one cause you have indirectly known all the effects, which are nothing but that one cause alone in different **वेषम्** (guises). Bangle is gold in a different **वेषम्**, chain gold in a different **वेषम्**, **एक कारण ज्ञानेन अनेक कार्यज्ञानम् भवति**. This is the general principle. **कारण** alone appears as many **कार्यम्**s.

Now what is the student interested in? He knows gold is the cause of only ornaments, wood is the cause of only furniture, clay is the cause of only earthen wares. Now, he wants to find out what is the basic cause of the whole creation? Let us call it **मूलकारणम्**. What is the advantage of that knowledge? Once he knows the **मूलकारणम्**, he can easily say that everything in creation is that **मूलकारणम्** with different names and forms. If you are going to call the **मूलकारणम्** as God, by knowing God we will know the whole creation which is nothing but one God appearing in different names and forms. So, what is space? God in a particular name and form. What is air? God in a particular name and form. So, extending that if I know one God I have understood the whole creation, because the whole creation is God alone in names and forms.

This principle alone in the **पुराण** they put in a story form. **नारद** brings a mango and conducts a competition for **गणेश** and **कार्तिकेय**. Whoever goes round the whole creation and returns back first will get the special mango. **कार्तिकेय** gets onto his peacock and starts a global tour. And **गणेश**,

being fat and that too with the मूषिक, he just went round his own father and mother, a short-cut method and he got the mango. This is the simple story, but what is the principle behind. Here शिव & पार्वती together represent एकम् कारणम् and the whole creation represent infinite number of कार्यम्, products. सुब्रमण्यम् approached in a roundabout method of analyzing every product. And विनायक method, the short-cut method is going to the root cause of everything. What is that cause?

वागर्थाविव सम्पृक्तौ वागर्थप्रतिपत्तये जगतः पितरौ वन्दे
पार्वतीपरमेश्वरौ ॥ रघुवंशम् १-१ ॥

That Lord is one cause. If you know the one God, you have understood everything in the creation essentially.

So, what is the question of शौनक now? जगत्कारणम् किम्? What is the root cause of this creation by knowing which all the effects or the entire creation is essentially known?

The root cause of this creation is called, in वेदान्त, ब्रह्मन्. Therefore, the question is what is जगत्कारणम् ब्रह्म? The stuff of this universe by knowing which I will know everything? So, कस्मिन् विज्ञाते – knowing which जगत्कारणम् ब्रह्म इदम् सर्वम् means सर्वम् कार्यभूतम् जगत् विज्ञातम् भवति? This is the basic question of the मुण्डक. The entire मुण्डक उपनिषत् is an answer to this question alone.

With the third मन्त्र, the introduction is over. Now the teaching is going to begin.

Verse No. 1.1.4

तस्मै स होवाच ।

द्वे विद्ये वेदितव्ये इति ह स्म

यद्ब्रह्मविदो वदन्ति परा चैवापरा च ॥ ४ ॥

So, तस्मै सः ह उवाच to that student शौनक, the गुरु अङ्गिरस् gave this following teaching. The उपनिषत् itself presents it, अङ्गिरस् taught शौनक. Thereafterwards the rest of the उपनिषत् is within quotation given as a dialogue between अङ्गिरस् and शौनक.

अङ्गिरस् begins the teaching by introducing two branches of knowledge. All branches of science अङ्गिरस् divides broadly into two.

- One is called परा विद्या, higher knowledge and
- The another is अपरा विद्या, a lower or inferior knowledge.

What he means by अपरा विद्या is all the material sciences - physics, chemistry, astronomy or any branch of science. Then परा विद्या, the higher science is the spiritual knowledge or ब्रह्मविद्या.

Why do you say all other material sciences are inferior knowledge and परा विद्या, the Self-knowledge or ब्रह्मविद्या or is

spiritual knowledge is the superior knowledge? The reason is this.

अपरा विद्या means the study of कार्यम्s or effects and परा विद्या means the study of कारणम्, the original cause.

Study of effect is always inferior whereas the study of the cause is always superior, because by knowing one effect another effect cannot be known. Whereas by studying one cause, all effects are known. By studying one gold all ornaments are known. Therefore, कारणविज्ञानम् is superior because through that knowledge, विनायक method, I know the essence of chemistry or physics or astronomy or any science. By knowing one ब्रह्मन् I am knowing everything. Whereas by studying chemistry I will not know physics, by studying physics I will not know economics, by knowing economics I will not know dance; but by knowing one ब्रह्मन् I know everything, because all of them are nothing but ब्रह्मन् in different वेषम्. There is only वेषभेद, there is no difference essentially. Therefore, कारणम् विद्या is superior knowledge whereas कार्यविद्या is inferior knowledge.

Therefore, he says द्वे विद्ये वेदितव्ये – two branches of knowledge can be known by all people, is available for study and knowing.

And who says that? Here the ऋषि doesn't claim that it is his teaching, he gives due credit to the whole परम्परा.

ब्रह्मविदः वदन्ति – ब्रह्मविदः refers to all his पूर्व आचार्यs, all the ब्रह्मज्ञानिs.

What is the meaning of the word ब्रह्म? ब्रह्म means here the root cause of this creation which is the essence of this whole creation.

Why it is called ब्रह्मन्? It is called ब्रह्मन्, because the cause even though one it pervades all the effects. Gold has to pervade all the ornaments, the wood has to pervade all the furniture, in the same way generalizing, cause is behind every effect. Extending this, the मूलकारणम् is everywhere, i.e., we say God is everywhere. The नास्तिकाs wrote it seems, “God is nowhere.” So one person came and made a slight change. In nowhere, after ‘w’ he put a comma. It became “God is now, here” Because god is the cause, cause must pervade every effect. It is like holding all the ornaments and saying there is no gold at all. Keeping an effect, how can you negate the cause? Experiencing the world how can you negate ब्रह्मन्?

So, ब्रह्मन् is everywhere; It being limitless It gets the name ब्रह्म. ब्रह्म means infinite, not confined to a particular place. So that ब्रह्मन्, the जगत्कारणम्, whoever knows he is called ब्रह्मविद्. And all these ब्रह्मज्ञानिs, who know the all-pervading cause of this creation they say that there are two branches of knowledge.

What are those branches known as? परा च अपरा च – परा विद्या means higher knowledge, कारणज्ञानम् or spiritual

knowledge and अपरा विद्या means lower knowledge or कार्यज्ञानम् or material knowledge. He himself will explain the two branches of knowledge further.

Verse No. 1.1.5

तत्रापरा ऋग्वेदो यजुर्वेदः सामवेदोऽथर्ववेदः

शिक्षा कल्पो व्याकरणं निरुक्तं छन्दो ज्योतिषमिति ।

अथ परा यया तदक्षरमधिगम्यते ॥ ५ ॥

The teacher himself magnifies in stages. So, first he has named the two branches of knowledge परा and अपरा, thereafterwards he will slightly magnify them a brief commentary on both of them, and thereafterwards again elaborate commentary on both of them.

Now he gives a brief commentary on what is अपरा विद्या, lower science, inferior science or material science. He says तत्र – among the two sciences, अपरा – the inferior or material science is the following. Based on the traditional division he puts the अपरा विद्या into ten branches of knowledge. The first four branches are called वेदाः and the other six branches are called वेद अङ्गानि.

So, he enumerates four वेदs. ऋग्वेदः यजुर्वेदः सामवेदः and अथर्ववेदः. Here when the उपनिषत् uses the word वेद we should understand that वेद itself has got two portions - वेदपूर्व भाग, which comes under material sciences and वेद अन्त भाग which comes under spiritual science. Therefore, here by the

words ऋग्वेदः यजुर्वेदः सामवेदः and अथर्ववेदः means not the philosophical portion, not the spiritual portion but material portion of ऋग्वेदः, which deals with the material sciences. I'll explain what do we mean by material sciences later, the text also will explain.

ऋग्वेदः means the first portion of ऋग्वेदः. It is called by that name because the मन्त्रs occurring in ऋग्वेदः are in poetry form, poem, metrical मन्त्रs, मन्त्रs set to various meters. And any मन्त्रs in poetic form is called ऋग् मन्त्र. And वेद which consists of ऋग् मन्त्रs is called ऋग्वेदः.

Whereas यजुर्वेदः is a वेद in which the मन्त्रs are not in poetry form but prose form. So, prose मन्त्रs are called यजुर् मन्त्रs and the वेद is called यजुर्वेदः. In संस्कृत, पद्यरूपमन्त्राः and गद्यरूपमन्त्राः.

Then सामवेदः is a वेद in which the मन्त्रs are set to music. Musical मन्त्रs are called साममन्त्रs and the वेद containing all the साममन्त्रs is called सामवेदः.

Similarly, अथर्ववेदः. अथर्ववेदः contains the मन्त्रs which are discovered by अथर्व ऋषि and it is also known as अथर्वाङ्गिरो वेदः. Because two ऋषिs have discovered most of the अथर्वणवेदः मन्त्रs. One ऋषि is called अथर्व ऋषि or अथर्वण ऋषि and another ऋषि is called अङ्गिरस् ऋषि. अथर्वाङ्गिरसम् पुच्छम् प्रतिष्ठा. So, these are the four वेदs. And we are talking about the materialistic portion of the four वेदs which deal with only material aspect. By material aspect what we mean is

varieties of rituals for gaining material benefits. This is called the अपरा विद्या. Whatever is dealing with the world which is a product is called material science. परा विद्या, the spiritual science deals with not the product but the root cause. The details we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ

**तत्रापरा ऋग्वेदोयजुर्वेदः सामवेदोऽथर्ववेदः
शिक्षा कल्पोव्याकरणं निरुक्तं छन्दोज्योतिषमिति ।
अथ परा यया तदक्षरमधिगम्यते ॥ ५ ॥**

The उपनिषत् started with the glorification of ब्रह्मविद्या, by pointing out that it has originated from साक्षात् ब्रह्माजि himself and in the form of a परम्परा it has come down. In this परम्परा the last pair is अङ्गिरस् and शौनक. The entire मुण्डकोपनिषत् is presented in the form of a dialogue between शौनक and अङ्गिरस्. शौनक, the disciple approached his गुरु अङ्गिरस् and asked for that knowledge by knowing/gaining which everything in the creation can be known. The principle applied in this question is this that when you know the basic material out of which the whole creation is made, you can say, the whole creation consists of that material alone. Because the raw material alone is the content of every material that is born out of it. Suppose I come to know that ब्रह्मन् is that basic raw material, then I can easily come to know that this ब्रह्मन् the basic material alone is manifesting in the form of whole creation, just as one gold alone manifests as all the ornaments. In fact, there are no ornaments at all other than the gold.

Similarly, once I come to know the basic *stuff* of the universe and if I know that the whole creation is *Its* manifestation I can easily point out that there is no world at all other than this ब्रह्मन्.

Therefore, I need not separately know the world, knowing ब्रह्मन् is as good as knowing the world, because there is no world other than ब्रह्मन्.

If you put in संस्कृत language, we will say, कारणविज्ञानेन कार्यविज्ञानम् भवति. And the basic कारणम् is called ब्रह्मन् and the final product is called प्रपञ्चः. So, ब्रह्मैव कारणम् प्रपञ्चः एव कार्यम्, therefore, कारणब्रह्मविज्ञानेन कार्य प्रपञ्चः समस्तः अपि ज्ञातः भवति.

By knowing one कारणम् ब्रह्म the whole कार्य प्रपञ्च is known, because there is no कार्य प्रपञ्च other than कारणम् ब्रह्म. Based on this fundamental laws alone the intelligent student शौनक has asked the question for which अङ्गिरस्, the teacher has started the answer from मन्त्र no.4. And in the 4th मन्त्र अङ्गिरस् pointed out that all the branches of science in the world can be broadly classified into two branches,

- i) पराविद्या – higher knowledge,
- ii) अपराविद्या – inferior knowledge.

And here what he kept in mind by the word पराविद्या is कारणविद्या, the knowledge of the basic cause of the universe. अपराविद्या is कार्यविद्या, the knowledge of every particular product in the creation.

Through पराविद्या, how many substances you know? Through पराविद्या you know only one कारणम्, it is अद्वैत विद्या. Whereas through अपराविद्या you are studying every product in the creation, the products are many. Therefore,

अपराविद्या is द्वैत विद्या. पराविद्या is कारणविद्या, अपराविद्या is कार्यविद्या. So, thus he introduced the higher and lower knowledge.

Having introduced them in the 4th मन्त्र the teacher अङ्गिरस् defines अपराविद्या in the 5th मन्त्र. And he points out अपराविद्या consists of ten branches of science of which four are the चतुर्वेदाः, चत्वारः वेदाः and षड् अङ्गानि, the six अङ्गs or the auxiliary sciences. They are known as वेद अङ्गानि. Why do we call them वेद अङ्गs? Because only by the study of the वेद अङ्गs you can understand the वेदs. Just like in the college when they study Physics, Chemistry and Mathematics are taken as subsidiary, similarly Chemistry when you take Physics and Mathematics are subsidiary; because each science is interconnected. A person in poor in mathematics he cannot study higher physics because higher physics is full of mathematics only. Similarly, if the four वेदs have to be understood one requires a six steps – a flight of steps as it were in which शिक्षा is the first step, कल्प, व्याकरणम्, निरुक्तम्, छन्दस्, ज्योतिषम्, if he crosses over these six steps then he can understand the वेदs. Therefore, they are called supplementary, auxiliary sciences. And these ten branches are enumerated in the 5th मन्त्र, which we were seeing in the last class. ऋग्वेद is a वेद in which मन्त्रs are in metrical form, poem. यजुर्वेद is a वेद in which मन्त्रs are in prose form. सामवेद is a वेद in which मन्त्रs are in musical form. अथर्ववेद is a वेद in which मन्त्रs are revealed by ऋषिs - अथर्वा

अङ्गिरस्. These for वेदs come under अपराविद्या. Here we should note one thing, when we say the four वेदs of अपराविद्या we should understand it as the first portion of the four वेदs, the वेदपूर्वभाग; because वेद अन्त will come under पराविद्या. Having talked about the four वेदs he is going to talk about षड् अङ्गानि. What are those अङ्गs?

1. The first वेदाङ्ग is शिक्षा. शिक्षा means the science of pronunciation – how to pronounce the वेदमन्त्रs. The pronunciation is highlighted here because of many reasons.

i) The first reason is in the olden days वेदs were never written. They were propagated only by hearing, कर्णपरम्परा, where the गुरु will repeat it and the शिष्य has to carefully listen and repeat it twice. Like that for one month he will hear. Thereafterwards he has to take ten sentences together (he should have hear them, no taking notes etc) and repeat them five times. Thereafterwards he has to repeat the whole section several times. Thus he has to hear and chant and in this he should know how to pronounce properly. If he doesn't hear properly and pronounce wrongly then he is going to hand over the same to the next परम्परा. In the coming परम्पराs the mistakes will go increasing which means after ten generations we will get something other than वेदs. Therefore they had many rules with regard to pronunciation. Every letter they say from which part of the body it comes, what all organs are used - where top portion of the mouth is used, where bottom portion of the mouth is

used - for every letter elaborate definitions are given. प्रयत्नम् स्थानम्, देवता all these details are there. Therefore, the first reason is because it is a कर्णपरम्परा we require a special science of pronunciation. That is why, even now, perhaps after ten thousand years or so, वेदs are preserved in a pristine pure form.

ii) The second reason is that the वेदs they got by-heart. Because after the study of the वेदs they have to study the meaning of the वेदs which is called मीमांसा. पूर्व मीमांसा analysis the first portion of the वेदs, उत्तर मीमांसा analysis the last portion of the वेदs. And when the मीमांसा comes the meaning of certain sentences are based on its position in the entire वेदs. If that sentence is occurring in the beginning part of the chapter the emphasis is different, so also with the middle part and end part the meaning differs accordingly. We have got उपक्रमण न्याय, उपसंहार न्याय and अभ्यास न्याय etc., where the meanings are determined by seeing the position of the मन्त्र. If I should know the position of the मन्त्रs that is possible only if I know the whole section by heart. In ब्रह्मसूत्र, मुण्डकोपनिषत् is analyzed. Therein they heavily discuss this particular मन्त्र occurs in the first section, that particular मन्त्र occurs in second section, thus they will be going backward and forward and also discussing the very position which means I should know by-heart. Because of this reason also वेद अध्ययनम् was made compulsory for all these वैदिकs. The first rule after the

sacred thread ceremony is स्वाध्यायः अध्येतव्यः. Even now if you go to north India you want to study any book whether it is logic or grammar or anything the first thing they ask the student to do is to get the book by-heart before they start actual teaching. The rule is not only they should by-heart the text they should also give the gist of the previous class. Therefore getting the text by-heart was necessary for the purpose of analyses.

iii) The third reason is the वेदमन्त्रs have got स्वरs and the meanings of the words are determined not only by the letters but by स्वरम् also. भद्रं पश्येमाक्षभिर्यजत्राः ॥ स्थिरैरङ्गैस्तुष्टुवांसस्तनूभिः । व्यशेम देवहितं यदायुः ॥ Every letter has got proper intonation. If the स्वर changes the meaning of the word itself changes and therefore they had to design a special science which will deal with pronunciation of every letter and the स्वरs also properly. That's why they say never study the वेदs by looking into books, never study the वेदs independently. Studying independently and teaching it is called अन्धपरम्परा, a blind tradition with wrong स्वरs etc. For example शान्तिः of the शान्ति मन्त्र, if it is from शुक्लयजुर्वेद then स्वर is of one type; for कृष्णयजुर्वेद another type of स्वर. Suppose if you chant सह नाववतु मन्त्र then the शान्ति is ॐ शान्तिः शान्तिः शान्तिः where the शा is plain note and ति is of lower note and the last ति is of higher note. This is of कृष्णयजुर्वेद. But if you chant पूर्णमदः which belongs to शुक्लयजुर्वेद, then the chanting is different where

the शII is of lower note and ति is of plain note including the last ति. Therefore, the स्वर also has got its own significance and for this purpose a special science has been created called phonetics, the शिक्षा. There are many books dealing with this science.

2. The second science is called कल्पः which means *the Book of Rituals*, the book codifying the rituals. वेदs does not codifying the rituals. वेदs only gives मन्त्रs which are strewn all over. There will be one मन्त्र useful for wedding and another मन्त्र useful for सन्यास and another मन्त्र useful for अन्तेष्टि. We should know which मन्त्र should be used in which context. So, when wedding is taking place न कर्मणा न प्रजया धनेन should not be chanted, for hereafterwards he is going to earn progeny and wealth. Suppose a सन्यासि is coming, प्रजा च स्वाध्याय प्रवचने च प्रजनश्च च स्वाध्याय प्रवचने च should not be chanted for it means get children and grand children. Therefore there are सूत्र literature and स्मृति literature and कल्प literature, they codify and tell you which मन्त्र should be chanted in which context. All the priests who are doing the rituals they have to make use of कल्प.

3. Then the next one is व्याकरणम् – grammar, the book dealing with grammar. Any language is controlled by the grammar of that language. And if you don't know the grammar properly then again the problem will come. In fact, the main teaching तत् त्वम् असि. There the verb is असि, which means You are ब्रह्मन्. This is the central teaching of the

वेदान्त. If I do not know the meaning of the word असि, it is the present tense i.e., You *are* ब्रह्मन्. If this is not known what will I conclude? I am doing साधना to become ब्रह्मन्! So, becoming is a future process but उपनिषत् never talks about the future process, it is only talking about the present fact which is the verb असि. If I don't know grammar I won't know which is present fact and which is a future event. In fact, many people approach मोक्ष as a future event, because of grammatical problem whereas the whole उपनिषत् is presenting मोक्ष as a present fact. All this is because of the confusion regarding tense. So, to understand the language properly we require grammar, व्याकरणम्.

4. The fourth subsidiary, auxiliary science is निरुक्तम् – derivation of a word, etymology. In संस्कृत every word is derived from a root. For example, the word ब्रह्म is derived from the root √बृह् and it has got a suffix मनिन्. So, √बृह् धातु + मनिन् suffix the word becomes ब्रह्मन् which means big, this plus suffix मनिन् = ब्रह्मन्. The √ बृह् means to be big and ब्रह्मन् means the biggest One. Similarly, the word आत्मा can be derived from four different roots and based on each root, it will have different meaning. Similarly शरीरम्, it is derived from शृ, देहः is derived from दिह्, आनन्दः is derived from नन्द्, मनः is derived from मन्, वेदः is derived from विद्, उपनिषत् is derived from सद्. Every word we use is derived and where there is a controversy with respect to the meaning there we will have to adopt these reasonings also. In तैत्तिरीय

उपनिषत् there is a मन्त्र सत्यम् ज्ञानम् अनन्तम् ब्रह्म. There the word ज्ञानम् शङ्कराचार्य takes for analysis in his commentary and he says the word ज्ञानम् can be derived from four different ways. Root is one √ज्ञ – to know, to be aware. And this root can give four different derivations either it can be करण व्युत्पत्ति, कर्तृ व्युत्पत्ति भाव व्युत्पत्ति कर्म व्युत्पत्ति). Our tradition is so rigorous. Therefore, निरुक्तम् means etymology finding out the meaning of a word based on the root and the suffix. For each one there are many books. For example, on शिक्षा पाणिनि has written a book called पाणिनिय शिक्षा and for कल्प there are many कल्पसूत्रs., व्याकरणम् पाणिनि has written व्याकरण book, many व्याकरण books are there, निरुक्तम् - यास्क a great ऋषि has written a book called वैदिक निरुक्तम् This is the fourth science.

5. The fifth science is छन्दः, the वैदिक meters in which the मन्त्रs are written. So a particular meter means it should have so many lines and each line should have so many letters. For example, गायत्री छन्दः. When people do सन्ध्यावन्दनम् they will say सवित्रा ऋषिः विश्वामित्रः निवृत् गायत्री छन्दः (many people do not know where to touch during व्यास, they are supposed to touch the mouth because it is referring to छन्दः, the वैदिक meter. And सविता देवता, सूर्य भगवान् is the देवता of the गायत्री मन्त्र. The मन्त्र is called so because it is occurring in गायत्री meter. And what is गायत्री meter? It should have three lines and each line should have eight letters. ॐ भूर्भुवस्सुवः should not be added as it is not part of गायत्री.

गायत्री begins with “तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि धियो यो नः प्रचोदयात्” – अष्टाक्षरा त्रिपदा गायत्री. Similarly some मन्त्रs in different meters four lines may be there, five lines may be there, and each line will have four letters, five letters, eight letters depending on the meters. And that गायत्री also तत्सवितुर्वरेण्यम् you can say or तत् सवितुः वरेणीयम् also you can say. If you say वरेण्यम् it will be only 23 letters; if you say वरेणीयम् then it will be 24 letters. 24 lettered one is called गायत्री छन्दः and 23 lettered one is called निचृत् गायत्री छन्दः. While doing सन्ध्यावन्दनम् we say निचृत्-गायत्री छन्दः and do जप of 23 lettered one i.e., तत्सवितुर्वरेण्यम् is said and not the other one. So thus वैदिक meters are also studied. In सन्ध्यावन्दनम् itself we say, गायत्री उष्णिक् अनुष्टुप् बृहती पङ्क्ती त्रिष्टुप् जगत्यः छन्दांसि. Thus they are several वैदिक meters. And there is a separate science dealing with वैदिक meters and that science is called छन्दः. And a great author of वैदिक meters is पिङ्गल ऋषि and he has written a book on meters पिङ्गल छन्दः शास्त्रम्.

6. Then comes the sixth science, वेदाङ्ग which is called ज्योतिषम् or Astrology. As वेदाङ्ग, it is used for performing rituals, because all rituals should be done based on the appropriate तिथि, वार, नक्षत्र, constellation. So for ritualistic purposes astrology is required. We are astrology for predictive purposes. वेद doesn't encourage predictive astrology. वेद wants us not to know our future. भगवान् doesn't want us to worry about our future. Let us learn to accept whatever comes.

If at all you want to use it very rarely it should be used, ज्योतिषम् should be used to for noble कर्म's alone. But unfortunately that astrology is gone, predictive astrology is thriving, which our tradition doesn't encourage much. Literally ज्योतिषम् means the study of the luminaries. ज्योतिः means luminary, shining one. What are the shining one? The Sun, the moon, the stars, the planets. They are all ज्योति अग्नि and astrology is a science based on the movement of the luminaries and therefore it is called ज्योतिषम्.

So thus षड् अङ्गानि and चत्वारः वेदाः, all these come under अपरा विद्या. Use all the sciences as a means to know ultimately the परा विद्या. Thus the definition of the अपरा विद्या is over.

Now we have to know what is परा विद्या. Therefore, he says in the 4th line अथ परा. The higher science, the spiritual science is that यया अक्षरम् अधिगम्यते, by which science you will know the imperishable truth.

What is the etymology of the word अक्षरम्? न क्षरति इति अक्षरम्, that which will never perish. Whereas all other sciences are dealing with perishable things. Rituals means perishable actions and perishable results. व्याकरणम् is dealing with perishable language. Etymology perishable, ज्योतिष शास्त्रम् is dealing with perishable things. The entire अपरा विद्या deals with perishable things. Therefore, you will not get security from that, because they themselves are insecure. So if you want security hold on to अक्षरम् and the knowledge of that

अक्षरम् is called परा विद्या. This अक्षरम् can be understood as कारणम्, the cause of the whole creation.

Here also we can note a beautiful thing. Suppose take a cause and an effect. Clay is the cause and pots are the effects. Now before the pot is born clay was existed, after the creation of the pot clay is existing, and after the perishes also clay continues. Clay is enduring permanence whereas pot comes and goes. Gold continues before the ornament is made, even after the ornaments are melted. From this we get a general law. *The cause is imperishable, effects are perishable. So, कारणम् is imperishable whereas कार्यम् is perishable.* Therefore, कारणम् can be called अक्षरम्. अक्षरम् means the imperishable, कारणम् of the whole creation. The creation comes from that कारणम्, rests in that कारणम् and resolves into that कारणम्. And that कारणम् whichever science reveals that science is called अक्षर विद्या, परा विद्या, कारण विद्या. **यया तत् अक्षरम् अधिगम्यते, अधिगम्यते** means is known.

Now, the teacher has introduced a new word अक्षरम्. So, the student will be curious to know what is अक्षरम्. In next मन्त्र the definition of the word अक्षरम् is given, which we will read. मन्त्र no.6;

Verse No. 1.1.6

**यत्तदद्रेश्यमग्राह्यमगोत्रमवर्ण-
मचक्षुःश्रोत्रं तदपाणिपादम् ।
नित्यं विभुं सर्वगतं सुसूक्ष्मं**

So, this मन्त्र gives the definition of अक्षरम् or the definition of ब्रह्मन्. In संस्कृत definition is called लक्षणम्. Therefore, this मन्त्र gives you the ब्रह्म लक्षणम्, the definition of the ultimate Reality. Therefore this मन्त्र is a very important मन्त्र, one of the key मन्त्रs of the मुण्डकोपनिषत्.

So what is अक्षरम्, the imperishable truth? What is the root cause of the universe, which will survive even when the whole creation is resolved and again the creation will come out of that basic Truth alone?

In the पौराणिक literature, in the religious literature they will call the Truth as भगवान्. Because it is easy to understand. People may think that कारणम् and कार्यम् and all those things as too high, therefore, in the religious literature they will say that the ultimate Truth is nothing but God. “And who is God?” if you ask, they say “कृष्ण, राम, गोविन्द, शिव etc.” “Where is He?” “In the temple.” Since for a beginner the mind is not evolved enough to apprehend the ultimate Reality, it has been symbolized as विष्णु, शिव, गणपति, कृष्ण, देवी etc., and it is idolized and it is worshipped in the temple, in fact, what you are worshipping here is अक्षरम् ब्रह्म alone in the form of भगवान्.

Now, what is the real nature of that अक्षरम् ब्रह्म? In which form is it? The उपनिषत् says the real अक्षरम् ब्रह्म is formless. *Because whatever has form will get deformed.*

Therefore, no formed thing is eternal and therefore, it can never be the ultimate Reality. Therefore, real ब्रह्मन् is formless, अरूपम्.

Then how come we are giving form? शिव form, विष्णु form कृष्ण form? We say that is all at LKG level! When we have to teach children the numbers we have to show them through figures or objects so as to make them grasp. Therefore, abstract ideas will have to be concretized for a beginner. ब्रह्मन् is abstract even for an elderly people what to talk of youngsters. Therefore, our religion concretizes the subtle ब्रह्मन् as शिव, विष्णु, राम, कृष्ण etc. But what is real शिव? He is formless.

शुद्ध-स्फटिक सङ्काशम् त्रिनेत्रम् पञ्चवक्त्रकम् । गङ्गाधरम् दशभुजम् सर्वाभरणभूषितम् ॥ ... सर्वव्यापिन-मीशानम् रुद्रम् वै विश्वरूपिणम् ॥ श्रीरुद्रप्रश्नः तद्युन्यासः ॥

In the ध्यानश्लोकs of the शिव, firstly they describe about the color, his जटा etc., but at the end the description is “सर्वव्यापिन-मीशानम्.” Do you think that शिव is sitting in that गर्भगृह? शिव is in the गर्भगृह also. And if that शिव is all-pervading then what form He will have? What form is there for an all-pervading space? So that which is all-pervading has to be formless. Therefore, the definition begins अदृश्यम् – invisible, ब्रह्मन्, the कारणम् can’t be seen through the eyes. Why you cannot see? Because it is formless. Why it is formless? Because formless alone can be eternal, *formfull* can never be eternal. Even the biggest star, which can have a life

of millions of years, will explode one day which we call as *supernova*. Therefore, anything *formfull* will perish. So, ब्रह्मन् has to be formless, if it is formless it is invisible.

शङ्कराचार्य and others in the commentary they says if it is not available for the eyes, you can extrapolate it to all other organs also, which means It cannot be seen by the eyes, It cannot be heard by the ears, It cannot be smelt by the nose, It cannot be touched by the skin, It cannot be tasted by the tongue. अशब्दम् अस्पर्शम् अरूपम् अरसम् अगन्धम्, in simple language सर्व इन्द्रिय अगोचरम्, It is beyond all the sense organs. More we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

अङ्गिरस्, the आचार्य started his teaching from मन्त्र 4 onwards, introducing two types of sciences – अपरा विद्या, the material science and परा विद्या, the spiritual science. अपरा विद्या deals with the entire creation which is a product whereas परा विद्या deals with the cause of the entire creation. Therefore, अपरा विद्या is कार्य विद्या whereas परा विद्या is कारण विद्या.

Having introduced these two sciences, the teacher briefly defined the अपरा विद्या in the form of the four वेदs as well as the six वेद अङ्गs, so वेद & वेद अङ्गानि. As pointed out that the word वेद refers to the कर्मकाण्ड portion of the वेद, the ritualistic portion of the वेद, will come under अपरा विद्या only, because the rituals are dealing with only products of the creation. Whereas the वेद अन्त portion will come under परा विद्या only. Therefore, the four वेदपूर्वभागs as well as the six वेद अङ्गs put together is अपरा विद्या.

Thereafterwards the teacher pointed out परा विद्या is that which will give the knowledge of अक्षरम्. The word अक्षरम् literally means the imperishable one, which indicates the Truth of the whole creation. Another popular word used in the उपनिषत्s is ब्रह्मन्. Therefore, परा विद्या is none other than ब्रह्मविद्या itself.

And naturally the question will come, what is the definition of that ब्रह्मन्? That definition is given in the 6th मन्त्र, which we have started in the last class, अदृश्यम्, अग्राह्यम् etc; every word is the definition of the ब्रह्मन्. What

is ब्रह्मन्? The Truth of the universe, the essence of the universe, which is otherwise called अक्षरम्.

So we saw अदृश्यम् means that which is not available for the eyes, which indicates all the other sense organs. Therefore, अदृश्यम् means सर्व ज्ञानेन्द्रिय अगोचरम्. It is not available for any of the five sense organs of knowledge. It cannot be seen, perceived.

Then अग्राह्यम् means It cannot be grasped by the hands. The hands represent the five organs of action, कर्मेन्द्रियाणि. The five organs of actions are वाक्, पाणि, पाद, पायु, उपस्थ. अग्राह्यम् means पञ्च कर्मेन्द्रिय अगोचरम्. So, It cannot be perceived, It cannot be grasped. Which cannot be? ब्रह्मन्, the अक्षरम्.

अगोत्रम् means It doesn't have any family or clan. Because गोत्रम् is possible only for one who is born. Based on your birth alone your गोत्रम् is determined. गोत्रम् is based on parentage and parentage is based on birth. ब्रह्मन् does not have birth, therefore no parentage, therefore no गोत्रम्.

अवर्णम्. The word वर्ण has got three meanings.

- i) Caste – ब्राह्मण, क्षत्रिय, वैश्य, शूद्र वर्णाः. So, caste is called वर्णम्.
- ii) Color – हरित वर्णम्, पीत वर्णम्, नील वर्णम् etc.,
- iii) Property (rarely used as वर्ण).

So, जाति, रूप, धर्म: or property. In fact, शङ्कराचार्य, in his commentary, takes the third meaning only, even though all the three meanings can be taken here. Therefore, अवर्ण means ब्रह्मन् does not have ब्राह्मण, क्षत्रिय, वैश्य, शूद्र जातिs.

जातिनीतिकुलगोत्रदूरगं

नामरूपगुणदोषवर्जितम् ।

देशकालविषयातिवर्ति यद्

ब्रह्म तत्त्वमसि भावयात्मनि ॥ विवेकचूडामणि २५४ ॥

It is beautifully said that You are that ब्रह्मन् who are neither ब्राह्मण nor क्षत्रिय nor वैश्य nor शूद्र. Therefore, अवर्णम् means जाति अतीतम्.

Then second meaning also you can take. There अवर्णम् means free from all colors. ब्रह्मन् does not have any colors at all, It is colorless.

The third meaning also you can take. वर्ण means property, therefore अ वर्ण means free from all properties.

So, अवर्णम् means free from जाति, free from colors and free from properties, in general. शङ्कराचार्य takes the third meaning.

अचक्षुःश्रोत्रम् – free from all the sense organs of knowledge, ज्ञानेन्द्रिय रहितम्. चक्षुः means eye, श्रोत्रम् means ears. These two words indicate all the other sense organs also. So, ब्रह्मन् is Sense-less.

तत् अपाणिपादम्. पाणि means hands, पाद means legs पाणि and पाद represent all the other organs of action. Therefore, अपाणिपादम् means without कर्मेन्द्रियम्. In the first line it was said that ब्रह्मन् cannot be seen with the eyes, in the second line it is said ब्रह्मन् does not have eyes. In the first line ब्रह्मन् is not the object of the eye. In the second line it is said ब्रह्मन् itself does not have an eye.

And the eyes etc., indicate अवयवम् or limbs, therefore joining these two words we can say ब्रह्मन् is निखयम्. It does not have any organs at all. It is the organs, अवयव which give a shape to the individual. Your shape is determined by your limb. If ब्रह्मन् is limbless then it doesn't have any shape also. So, निखयम् otherwise it is called निष्कलम्.

नित्यम् – It is eternal, doesn't have any destruction. This also we saw in the last class. A pot which is the product has got the destruction, but the clay which is the cause it exists before the origin of the pot, it exists during the presence of the pot and it will continue even after the destruction of the pot. Therefore, कार्यम् अनित्यम्, कारणम् is always नित्यम्. Therefore, ब्रह्मन् being the कारणम् of everything during प्रलयम् also the whole world may resolve, but ब्रह्मन् will survive. That is what is symbolically presented in the पुराण in the form of कृष्ण on a leaf. That leaf indicates माया तत्त्वम्. Some mysterious principle which is not really existent and that माया तत्त्वम् is like that leaf upon which परम्ब्रह्म is

floating which is represented by Lord कृष्ण. All the पुराणs are the symbolisms of the Upanishadic teaching.

विभुम्, ब्रह्मन् alone becomes the entire creation being the cause. Just as gold, the cause becomes all the ornaments; wood, the cause becomes all the furniture; ब्रह्मन्, the cause alone becomes the entire creation. Therefore, whatever I am seeing is ब्रह्मन् alone with different नाम and रूप. So, विभुम् – विविधम् ब्रह्मादिस्थावरान्तप्राणिभेदैः भवति इति विभुः, विभिन्न कार्यरूपेण भवति इति विभुः.

सर्वगतम् – It is all pervading. Any cause is all-pervading because every cause has to pervade the effect, as the effect exists because of the cause alone. When you say “a chair is”, the very existence of the chair is given by whom? By the wood alone. Chair minus wood is what? Nothing. It doesn’t exist. Therefore, the very existence in the chair is lent by the wood because when wood is behind chair is, when is taken chair is not. Remove the gold, ornament is not. Remove the कारणम्, the effect is not. Therefore, the कारणम् alone pervades every कार्यम् and not only It pervades, It lends existence to the कार्यम्. So, what is ब्रह्मन् doing? It pervades the whole creation and it lends existence.

That is why when somebody asked “What is God?” Somebody said beautifully what ‘is’ is God. That means the very ‘is’-ness or existence in every product is nothing but God alone. Just as gold is appreciated in all the ornaments in the form of bangle is, chain is, ring is – in all of them the ‘is’ is

coming from the gold only. If you remove the gold you will know. Therefore, सर्वगतम् means सर्व अन्तर्यामि रूपेण सर्वेषाम् कार्यानाम् सत्ताम् प्रददाति. Therefore, ब्रह्मन् lends existence pervading all.

सुसूक्ष्मम् – It is extremely subtle, difficult to comprehend, प्रमाण अगोचरम्. ब्रह्मन् is सूक्ष्मम् because it is not available for the sense organs to see, to hear, to smell. When I am describing ब्रह्मन् what is registered in your mind? It is formless, colorless, so when you try to conceive that ब्रह्मन्, उपनिषत् says “if you conceive ब्रह्मन्, you will deliver it later!!!” so, better don’t make ब्रह्मन् an object of conception and delivery, because YOU are ब्रह्मन् which is never conceived or delivered. Therefore, सुसूक्ष्मम् means beyond comprehension, extremely subtle.

तत् अव्ययम्. अव्ययम् means without decay, without disintegration, without declension, without old age. That is why it is very important for us to know ‘I am ब्रह्मन्’. Because if you don’t know ‘I am ब्रह्मन्’ then any other form you know yourself you are in trouble, as long as you claim you are ब्रह्मन् I am अव्ययम्, but if I don’t know that fact I am going to become व्ययम्, I am going to waste away, I am going to decline that means old age is going to set in, which everyone is afraid of. भर्तृहरि says,

व्याघ्री इव तिष्ठति जरा परितर्जयन्ती

Like a tiger waiting outside to swallow me, जरा with open mouth is waiting to swallow me. So better if you want to get out of the fear of old age study उपनिषत् and learn that I am not this decaying body but I am the decayless ब्रह्मन्.

भूतयोनिम्. This is the most important word in this context. भूत means all things and beings. योनि means the cause. The direct meaning of the word योनि is the womb of a mother. ब्रह्मन् is also called योनि because from the womb alone the baby comes out and imagine the whole world is like the baby of ब्रह्मन्. Therefore, ब्रह्मन् is called जगत्कारणम्. भूतयोनिम् means जगत्कारणम्.

Why is this the most significant word? Because, in third मन्त्र, it was said that once you know the root cause, you have indirectly known all the effects as root cause alone appears as effects. Since effects are not at all there separately they are nothing but like an actor who takes up different roles and appears in different वेष, similarly One ब्रह्मन् alone is appearing as the manifold effect. Therefore, knowing ब्रह्मन् is as good as knowing the whole creation. That is reminded here, ब्रह्मन् is the कारणम् and therefore, ब्रह्मज्ञानेन सर्व कार्यज्ञानम् सम्भवति, एक विज्ञानेन सर्वविज्ञानम् सम्भवति – which was the question of the student, शौनकः. He had asked the question “what is that by knowing which everything else is known.” Even scientists are struggling to find out only one basic energy, they are also hunting for अद्वैतम् only. So they saw all the creation and reduced it into elements. And

elements are reduced into molecules and then to atoms and to subatomic particles etc. And then they said matter is manifestation of energy. So, everything was reduced into energy. Now they find out that there are four or five types of energies. They are not satisfied, they want to find out what is one basic energy which has become the gravitational energy, the electromagnetic energy, the nuclear strong force, the nuclear weak force, etc. Now they want to find out whether these four can be reduced into Ultimate One. They want to arrive at one thing and based on that one they want to explain the whole creation and they are looking for that theory called TOE (Theory Of Everything). Once they discover that theory, The Basic, they say that every phenomenon both at the macro and micro level can be explained. उपनिषत् says that knowledge is ब्रह्मन्. We have TOE.

अङ्गुष्ठमात्रः पुरुषः ॥ कठोपनिषत् ४-१२ ॥

अङ्गुष्ठ has the meaning of toe. If you know that ब्रह्मन् everything else is known, because That is the cause of everything. Therefore, भूतयोनिम् the cause of everything. This is अक्षरम् ब्रह्म.

Who can know this ब्रह्मन्? The उपनिषत् says very very few people can know that ब्रह्मन् because the subtler you go the more difficult it becomes to comprehend, like theory of relativity. So, the higher you go lesser the number of people who can know that. Similarly here also very few people know this ब्रह्मन्. Who are they?

धीराः परिपश्यन्ति. धीराः means those people who are qualified to know that ब्रह्मन्; the prepared people, अधिकारि, ज्ञानयोग्यः.

What is the qualification required? It is there in तत्त्वबोध – विवेक, वैराग्यम्, शमादिषट्क सम्पत्तिः and मुमुक्षुत्वम्.

विवेक – value for ब्रह्मज्ञानम् must be primary.

वैराग्यम् – all other things should become secondary.

शमादिषट्क सम्पत्ति – one should have a integrated personality, the ज्ञानेन्द्रियs, the कर्मेन्द्रियs, the mind should be integrated.

मुमुक्षुत्वम् – desire for freedom. There is a practical benefit for this wisdom. It is not an armchair philosophy, it is not for writing books or claiming that I am an Upanishadic student. The practical benefit of this wisdom is inner freedom from mental turmoils born out of काम, क्रोध, लोभ, मोह, मद, मात्सर्य. I enjoy a light mind. Now mind is like what? It is heavy. Feeling like to keep it aside. Such a mind will no more be heavy, it will become a wonderful instrument you enjoy. Such people who have acquired these four-fold qualifications are called धीराः. ते परिपश्यन्ति – they clearly recognize this ब्रह्मन्. Where do they see this ब्रह्मन्? परि means everywhere, समन्तात् पश्यन्ति. So when I see bangle I don't see chain, when I see chain I don't see ring. Bangle, chain and ring are mutually exclusive - where bangle is seen there I cannot see

the ring. But once I recognize the gold, I see the gold in the bangle also, in the chain also, in the ring also. Similarly I recognize ब्रह्मन् everywhere. And by that ब्रह्मज्ञान everything else is known. Continuing;

Verse No. 1.1.7

यथोर्णनाभिः सृजते गृह्णते च

यथा पृथिव्यामोषधयः संभवन्ति ।

यथा सतः पुरुषात् केशलोमानि

तथाऽक्षरात् संभवतीह विश्वम् ॥ ७ ॥

These verses i.e., 7th, 8th and 9th are a commentary on the 6th verse. The 6th verse is the main verse not only of this section but of the entire उपनिषत्. This sixth मन्त्र is the most important मन्त्र, worth remembering मन्त्र. This मन्त्र alone is commented upon in the alter three verses. What was the essence given in that मन्त्र? ब्रह्मन् is the cause and world is the effect. World is born out of ब्रह्मन्. This particular idea is further elaborated through three examples to show the relationship between ब्रह्मन् and world, the relationship of cause and effect. All the examples are down to earth examples. Because if you have not experienced that example then it will not be relevant. The first example is of a spider and web. Nobody can say I have not seen spider. Spider is the cause and web is the effect. The second example is the earth creates varieties of plants. Earth is the कारणम् and plants are the कार्यम्. The third example is our physical body produces

lot of hairs on itself. केश means hair in the head, लोम means hair on the body other than the head. Physical body is the कारणम् and hair is the कार्यम्.

Now for each example one significance is given. The first example is spider producing web. Here the beauty is, the spider visualizes the web. Very intelligently it puts the web where people will not see. It is very intelligent to build the web in an appropriate place. Who has planned the web? The intelligent spider. So, the spider is called the intelligent cause of this web, which alone has planned, envisaged and built, produced it. Then the second thing is when the spider wants to produce the web it requires a raw material. Because without raw material you cannot produce anything. When spider produces the web from where does it bring the raw material? We only curse the spider, we don't learn a lesson from it. If you analyze, it doesn't go for raw material anywhere, it finds the raw material within its own body. Therefore, the spider is not only the intelligent cause of the web, but it happens to be the material cause of the web also, which is unique in the case of spider alone. In most of the cases the intelligent cause is different and material cause is different. For example, for the furniture the intelligent cause is the carpenter and the material cause is the wood. For the pots, the potter is the intelligent cause and the material cause is the clay. Similarly, goldsmith is the intelligent cause and gold is the material cause. Weaver is the intelligent cause and fiber is the material cause.

Normally, intelligent cause is different and material cause is different. In संस्कृत, निमित्त कारणम् is the intelligent cause उपदान कारणम् is the material cause. Normally, निमित्त कारणम् is different and उपदान कारणम् is different. In the case of the spider it is both निमित्तम् and उपदानम्. Therefore, spider is called अभिन्न निमित्त उपदान कारणम्, both intelligent and material cause. In the same way ब्रह्मन् also is both intelligent and material cause. ब्रह्मन् alone visualizes the creation, the whole world is designed by the cosmic architect called ब्रह्मन्. After designing the whole thing where did ब्रह्मन् go for the material? Where will He go, because space itself is yet to be created? Even the time itself is not created! One cannot think of the time concept or about the space before the Big Bang. Therefore, बुद्धि gets flabbergasted to think of the time of the Big Bang or what was there before. So, the question 'where did the ब्रह्मन् go,' holds no ground because the space itself is not there. Therefore, where did ब्रह्मन् find the raw material? ब्रह्मन् found the raw material within Itself. Therefore, ब्रह्मन् is निमित्त कारणम् and उपदान कारणम् also, like spider. This is the significance of the first example.

Now what is the second example? The earth produces varieties of plants. Even though earth is one, it is capable of nourishing and bringing out varieties. Similarly, even though ब्रह्मन् is one, It is capable of producing the world which is full of varieties - so many forms, so many colors, so many smells, so many tastes.

So, the first example is for was two causes being one, two-in-one. The second is to show that from one type of cause many types of effects are born. Similarly, from one ब्रह्मन् many varieties – एक कारणात् अनेक विध कार्याणि.

Then the third example is from the body hairs are born. The significance of this example is body is sentient, it is a live body. Therefore, body is चेतन शरीरम् and out of this sentient body hair is produced. What is the nature of this hair? अचेतन hair. How do you know that? If the hair was also चेतनम् then the saloon will be full of screams only. Similarly, nail also, when we are cutting we don't feel any pain because it is अचेतनम्. So the body has got one nature, it produces a hair which is of totally opposite nature. Similarly, ब्रह्मन् produces a creation which is of a totally different nature. In संस्कृत it is called विलक्षण सृष्टि which means cause producing an effect of totally different nature. Normally cause and effect have got same nature, isn't it? Humans procreate humans only. Not that suddenly one fine day a monkey is born! No. Normally we know only सलक्षण सृष्टि i.e., the सृष्टि of similar nature alone we experience, but there are extraordinary cases where the सृष्टि is विलक्षणम् – the nature of the effect is different from the nature of the cause. Similarly, ब्रह्मन् also produces a world which is totally different in all respects.

- ब्रह्मन् is invisible (अदृश्यम्), world is visible, is heard, is grasped;

- ब्रह्मन् is without decay, whereas everything in the world is decays;
- ब्रह्मन् is immortal, but everything in the world is mortal.

So thus the third example shows that ब्रह्मन् can produce a world of totally different nature. These are the three examples.

Now, look at the line. ऊर्णनाभिः सृजते गृह्णते च. **ऊर्णनाभिः** means spider. It produces the web (it is not mentioned in the मन्त्र, you have to supply). **सृजते** – it creates the web. Another interesting thing you can see is a hanging spider and moves forward. As even it comes that thread extends. Form where does it come? From the spider itself. Suppose you disturb the spider, it will just go up back to the ceiling. And while going back what happens to the thread? It resolves. It is not only सृष्टि कारणम् but it also is लय कारणम्, it swallows/resolves into itself which is also unique. The potter produces the pot but he doesn't swallow the pot. Whereas the spider not only produces but also it swallows. Similarly, ब्रह्मन् produces the whole creation and at the end just swallows. Again It produces and again It swallows. Therefore, सृजते means create, गृह्णते means absorb.

The second one is पृथिव्याम् ओषधयः संभवन्ति. पृथिवी means the earth, ओषधयः means the plants; varieties of plants are born out of one earth.

सतः पुरुषात् केशलोमानि. केश and लोम means hair on the head and body respectively. They are born out of पुरुषात्, पुरुष शरीरात् – out of the body of a human being. What type of human being? सतः पुरुषात् – a live human being.

तथा – like these three examples ब्रह्मन् also produces the world, that too of different varieties, and of totally different nature, and It ultimately swallows. So, **तथा** – in the same manner विश्वम् इह संभवति – the whole cosmos is produced here **अक्षरात्** – out of that ब्रह्मन्, अक्षरम्. Continuing;

Verse No. 1.1.8

तपसा चीयते ब्रह्म ततोऽन्नमभिजायते ।

अन्नात् प्राणो मनः सत्यं लोकाः कर्मसु चामृतम् ॥ ८ ॥

How does creation originate? Cosmology! This whole thing is a cosmology which is a very big science, so much research is going into that with so many brilliant scientists are only working on this alone. They say “all the problems are about to be solved, we’ve discovered the theory.” In the mean time another scientist will come and proposes another theory. Big bang theory, Solid state theory, Two string theory, Foam theory, etc. Previously I never had confusion and I’ve got more confusion. Cosmology is a big science because even an ordinary intellect wants to know ‘how did the world come?’. We all want to know the cause. Now the Upanishadic Cosmology we are getting. The उपनिषत् says, the world has

evolved from ब्रह्मन् gradually. It is not a sudden explosive thing but it is a gradual evolution in three stages. शङ्कराचार्य gives an example for this to make it clear.

- i) The example is of a seed which is sowed. If you look at the seed, when it is about to sprout the seed expands. Before sprouting the ordinary seed bloats or expands. The expanded condition of the seed which is about to sprout is stage no.1.
- ii) The second stage is from the seed the plant comes, which is more clearly manifest, but it is not yet fully grown up like a baby. It is not totally unmanifest like seed nor it is totally manifest like a tree but it is an intermediary stage. Let us call it plant.
- iii) Thereafterwards, fully grown up tree stage. These are the three stages.

Similarly, ब्रह्मन् seed also goes through three stages – ‘bloats’ ब्रह्मन्, intermediary stage, which is called सूक्ष्म अवस्था and then it is fully grown up, which is called स्थूल अवस्था. This is explained in the मन्त्र which we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

यथोर्णनाभिः सृजतेगृह्णतेच यथा पृथिव्यामोषधयः संभवन्ति ।
यथा सतः पुरुषात् केशलोमानि तथाऽक्षरात् संभवतीह विश्वम् ॥ ७ ॥

तपसा चीयतेब्रह्म ततोऽन्नमभिजायते।
अन्नात् प्राणोमनः सत्यं लोकाः कर्मसुचामृतम् ॥ ८ ॥

The teacher अङ्गिरस् introduced two basic sciences – अपराविद्या, all types of material knowledge and पराविद्या, the spiritual knowledge. And later he pointed out that पराविद्या is that science through which one knows the root cause of this creation. So thus, the definition of पराविद्या is जगत्कारणविद्या, which can be only one. The intermediary causes may be many but the ultimate or root cause can be only one and the knowledge of that is called पराविद्या. Whereas अपराविद्या deals with all other things in the creation, it deals with all the products. So, कार्यविद्या अपराविद्या कारणविद्या पराविद्या. That कारणम् was defined later and was given a name also अक्षरम्. Therefore, we can say that कारणविद्या is nothing but अक्षरविद्या and this अक्षरम् alone is popularly known in the उपनिषत् as ब्रह्मन् and therefore it can also be called ब्रह्मविद्या. So thus, कारणविद्या, पराविद्या, अक्षरविद्या, ब्रह्मविद्या all these are synonymous, the knowledge of the root cause of this creation.

Then having talked about ब्रह्मन् as the root cause; what type of cause is ब्रह्मन् was discussed in the 7th verse. Because whenever we talk about a cause of something we come to know that the cause is of two types – there is an intelligent cause, which designs and implements. So a designer is

required and an implementer is required, who has the knowledge of the product, who has the knowledge of the utility of the product and who has got the skill in implementing. Therefore, both ज्ञानशक्ति and क्रियाशक्ति are required and both of them are possible in an intelligent cause. दयानन्द स्वामिजी calls the intelligent cause as *the Maker*. But we also know that a maker alone is not enough, he/she requires a raw *Material* out of which he/she can make the product. Therefore, cause is two-fold the *Maker* and the *Material*. Maker cannot produce without the material, material cannot become an effect without a maker. If material can become an effect, you won't require a goldsmith at all. So, a material cannot become a product without a maker. The clay cannot become a pot without a potter. The fiber cannot become a cloth without a weaver. Therefore, as much importance is the raw material so much important is the maker. Therefore, naturally the question is what type of cause is ब्रह्मन्. Is ब्रह्मन् the maker? Or the material? In the 7th मन्त्र, the उपनिषत् made a very very important statement that uniquely ब्रह्मन् is both the maker and the material. The general rule is the maker and the material are different but an exceptional case is maker and material happens to be one. We saw spider is that exceptional case where the maker and the material are one. And *our* ब्रह्मन् also happen to be an exceptional case. Therefore, in the 7th मन्त्र it was said तथा अक्षरात् संभवति इह विश्वम्. अक्षरम् means ब्रह्मन्.

Now in these two मन्त्रs 8 and 9, the उपनिषत् talks about the stages through which this creation comes into being. And through that the उपनिषत् wants to say that

i) the creation is not a sudden appearance but it is a gradual evolution. Because that is how we experience in our life also. A seed does not become a tree overnight, a fetus in the mother's womb does not become an adult overnight. A fetus becomes a baby then alone adult. In the same way ब्रह्मन् produces the creation in stages and the उपनिषत् presents four stages of the creation or evolution. In some other उपनिषत्s it is presented in three stages, sometimes in two stages; the stages may vary. Creation gradually evolves is the first stage.

ii) Now the next important point we have to understand is this, *(these are all very important laws, fundamentals of वेदान्त, which you have to remember throughout the study of the scriptures)* Nothing can be created out of nothing. To put in another scientific language, "Matter can never created or destroyed." This is a fundamental principle of वेदान्त as well as science also.

So, then what is creation?

There is no creation. What you call creation is a myth. That is why to the basic questions of creation we can never find answers. People ask questions after questions, "Why did Lord create? What is world? Ok, He creates a world and puts us into it and not only He puts us into this creation but makes

us to suffer ups and down.” So, many people are angry with the God, especially when things don’t go well. Otherwise there will be lot of devotion etc. When we get into problems we charge on God! So, we will never find answers to these questions because there is no such thing called creation in reality. The word creation is only a figurative expression. It can never be taken literally because matter can never be created or destroyed. If this is so, what is the meaning of the word creation, which we very commonly use? On analysis we will find, when a desk created we know that no matter is created, because matter cannot be created or destroyed. Then what is happening?

Before the creation of desk and after the creation of desk, the same amount of matter continues to exist. What has happened was before the carpenter “*created*” the desk, the desk was already there, not in the desk form, but in a different form, which we call as wood. Similarly, before the creation of ornaments, the ornaments were already existing in a different form, which we call as gold. So then, what do you mean by *creation*? *Creation* is conversion of form of the raw material from one form to another, so, *trans-formation*. What is transformation? Conversion of form of the raw material from one form to another. Previously also the wood was there, now also the wood is there; when the wood was in one particular shape you call it wood and when the carpenter gave a particular shape, what did you do? You *re-named* the same

wood as table, as chair. So thus, when the carpenter creates a chair, what does he create? He doesn't create anything! It was already there in a different form. If that is so, we can say that *every product exists in the cause in potential form*. All furniture exist in the wood *in potential form*, the plants exist in the seed *in potential form*, a baby exist in the mother *in potential form*, nuclear energy exists in the nucleus *in potential form*, no scientists creates nuclear energy, what does he do? Through chain reaction the potential energy is only transformed, the unmanifest energy is transformed into manifest energy. If that is so, we extend the same principle to this universe also. What is that principle? The universe was never created at any time. According to the Law of Conservation of Matter, creation can never come, but it was already there even before it arrived. How was it there? Not in this particular manifest form, but it was there in potential form, unmanifest form like nuclear energy or like a tree in a seed. That is why only from a tree can come only from a seed. Instead of a seed suppose you take some stones or pebbles and sow it and put water, fertilizer etc, what will come? From a pebble, which has got a same shape like a seed, no tree comes but from the seed alone tree comes. Why? Because in the pebble it is not in potential from but in the seed, it is in potential from. Instead of churning the curd, try the water. What comes? Pain in your hand comes. Why can't buttermilk come, though you are putting the same amount of energy?

Because in the curd it is potentially there, even though it is invisible to my eyes. But when I churn the water nothing comes because it is not potential.

Extending this second principle, what is the second principle? Nothing is created, everything is there potentially, we are only transforming the potential or the unmanifest into the manifest, which means the creation also must have been there, where? In its cause. And what is the cause of this creation? ब्रह्मन् or अक्षरम्. Therefore, we say the whole universe exist in ब्रह्मन् in unmanifest form. You may call it in शक्ति form, ब्रह्मन् may be called as शिव and the potential universe you may call as शक्ति. शिव should contain the universe in शक्ति form.

शिवः शक्त्यायुक्तः यदि भवति शक्तः प्रभवितुम् ॥ सौन्दर्यलहरी १ ॥

ब्रह्मन् contain the universe in unmanifest form. And what is unmanifest is invisible. Before churning buttermilk, butter is invisible, before the seed is transformed, tree is invisible; now you have got a speaking power, which is in potential form but for me your speaking power is invisible. Suppose a dumb man is sitting and a talkative man is sitting in the class, both appear to be same. When class is over, the difference is known. Why I am not able to distinguish it? When it is in the form of your speaking power, in the form of शक्ति, शक्ति is never experienced, शक्ति is only inferred. Therefore, in ब्रह्मन् what is there? शक्ति is there. What is the another name for शक्ति? Potential universe. This potential universe is otherwise called

माया. So, ब्रह्मन् has मायाशक्ति in Him/Her/It. Therefore, what were there before creation? ब्रह्मन् + माया. But not as two separate entities, माया is inseparably there with ब्रह्मन्, just your speaking power is inseparable from you, your writing power is inseparable from you, your walking power is inseparable from you, similarly, ब्रह्मन्'s creative power, creative potential is inseparable from ब्रह्मन्, that is called शक्ति, माया. So, this is the second point. First point is creation is gradual evolution. The second point is creation existed in ब्रह्मन् even before its arrival it existed in unmanifest form.

iii) Then the third point that we want to discuss is this unmanifest universe goes through various stages before the fullest manifestations. This unmanifest universe located in ब्रह्मन् goes through various stages of manifestations - even like the gold which is in lump form, it doesn't suddenly become ornament – i.e., the potential manifests in various stages. What are the stages? Here the मन्त्र says,

a) Long before creation manifests, the unmanifest universe is in totally passive form.

b) Then just before manifestation, it becomes activated form of potential universe. शङ्कराचार्य gives certain examples. A seed has got a particular nature and suppose you plant the seed and pour water, before the seed sprouts the seed expands absorbing the water. Earlier also it was seed, now also it is seed. What is the difference between the previous seed condition and the present seed condition? The

previous seed condition is long before creation and the expanded seed condition is just before creation. You can extend it in everything. Similarly the उपनिषत् says, माया has got two अवस्थाs – one is passive माया and another is activated माया, energized माया, like in organic chemistry they say activated carbon where the electrons jump and it has become highly active with four electrons. That is why carbon compounds are maximum, they are more than all the other compounds put together. They have got two states, one of them is activated state, when it is ready for chemical reaction. Similarly, ब्रह्मन् has got the potential universe before the creation and the potential universe gets ready just before creation. And this the उपनिषत् calls expanded ब्रह्मन्, activated potential state. This is stage number two. First is passive ब्रह्मन्, then the active ब्रह्मन्. In passive ब्रह्मन् the potentiality is passive and in active ब्रह्मन् the potentiality is active.

c) Then the next stage is when the potentiality has partly manifested and the subtle form of the universe has emerged, which is called सूक्ष्म प्रपञ्च, which is comparable to the plant condition of the universe. So, first stage is Seed, second stage is Expanded seed, and the third stage is Plant. In संस्कृत, it is called सूक्ष्म प्रपञ्च, the subtle universe, where there is a world but you cannot see it, invisible, like our mind. Extend it to the totality the macrocosmic mind, the total mind will come under the subtle universe, सूक्ष्म प्रपञ्च.

d) Then comes the fourth and the final stage where the subtle universe is transformed into the gross universe, in संस्कृत, स्थूल प्रपञ्चः and in the example it is a tree. So, Seed, Expanded seed, Plant and Tree. Similarly, ब्रह्मन्, expanded ब्रह्मन्, subtle universe and gross universe. These are the four stages talked about in this मन्त्र. Now, look at this मन्त्र.

ब्रह्म तपसा चीयते – ब्रह्मन् which is in the first stage comes to the second stage, which is called **चीयते**, which means expands, bloats *as it were*. We have to use the expression *expands as it were*, because real expansion is not possible, it is only figurative expansion because ब्रह्मन् being all-pervading, where is the question of infinite expanding. The definition of ब्रह्मन् was given in sixth मन्त्र and it was said सर्वगतम् ब्रह्म which means ब्रह्मन् is infinite or all-pervading. Therefore, the all-pervading ब्रह्मन् cannot expand in the literal sense of the term, therefore you have to add ब्रह्मन् *expands as it were*. By what? **तपसा** – through its तपस्, here तपस् means preparedness for the creation. ब्रह्मन् *expands as it were* through its तपस् which is nothing but preparedness for the creation, just like a speaker getting prepared for the speech. He has to start forming the ideas in the mind and then you just recollect everything and try to deliver a speech. So, ब्रह्म is first stage and चीयते is second stage. Then what happens?

ततः अन्नम् अभिजायते – from that alone comes अन्नम्, which means ब्रह्मन् in prepared condition. In this मन्त्र, every word has got a peculiar meaning. That is why they say

उपनिषत्s are called mystic literature or esoteric literature, because many of the words in the उपनिषत्s will not have literal meaning. In the first line by the word अन्नम् we think of food! But in this context, the word अन्नम् means ब्रह्मन् in expanded condition, ब्रह्मन् in the second stage, ब्रह्मन् in prepared form.

Then the third stage, अन्नात् प्राणः – from अन्नम्, the prepared condition ब्रह्मन्, प्राणः मनः – both प्राण मनस् are born. Here these two words represent the subtle universe, the cosmic mind, which is sometimes called इच्छा शक्ति, ज्ञान शक्ति and क्रिया शक्ति. प्राण represents क्रिया शक्ति, मनः represents इच्छा शक्ति and ज्ञान शक्ति. So, we have to take both put together not individual इच्छा शक्ति but macrocosmic इच्छा-ज्ञान-क्रिया शक्ति, otherwise in simple language subtle universe, सूक्ष्म प्रपञ्च is born, which is the third stage. In the example it corresponds to the plant stage. Then from there what is born?

सत्यम् लोकाः. The word सत्यम् and लोकाः represent the final stage of the gross, the visible universe. In the example it corresponds to the tree stage. Here the word सत्यम् has got a peculiar meaning. In the उपनिषत्s the word सत्यम् is used in several meanings. That's why उपनिषत्s are confusing. Sometimes सत्यम् means Truth, where it God or the Ultimate reality. None of those meanings will fit in here. Here सत्यम् should be translated as पञ्चस्थूलभूतानि –the five gross elements. In the tradition they have analyzed this and they

have written commentaries on all these things. We have to thank शङ्कराचार्य and the entire परम्परा. They have done two jobs – in one place they give simple meaning without logical support and there is another work called ब्रह्मसूत्रs wherein they justify that interpretation. Here we don't justify, here सत्यम् means पञ्चभूतानि. If anybody is very rational and logical and who wants to question the interpretation, शङ्कराचार्य will answer in ब्रह्मसूत्रs, where we will have logical duel and then we will establish why we give certain meanings to certain words. Here सत्यम् means स्थूलपञ्चभूतानि; though everything is logically interpreted but here we not discussing the logical interpretation. Then लोकाः – the fourteen worlds which are born out of the five elements. So, fourteen लोकs you must be remembering - भू लोकः, भुवर्लोक, सुवर्लोक, महर्लोक, जनलोक, तपोलोक, सत्यलोक, अतल, वितल, सुतल, रसातल, महातल, तलातल and पाताल - six up and seven down and one in the middle, i.e., भू लोकः. These fourteen लोकs come under gross universe. So thus the word सत्यम् and लोकाः refer to the स्थूल प्रपञ्च. Thus four stages have been talked about. And once the fourteen लोकs are created, then the later things quickly takes place. What are they?

कर्म. So all the human beings are also created (we have to supply 'all the human beings') and once the human beings come they won't keep quiet, so therefore कर्म. Human beings

and कर्मs – actions. And once actions are done, what is the natural consequence?

अमृतम्. Here, again it is not the dictionary meaning, but it means **कर्मफलम्** - either **पुण्यम्** or **पापम्**. All these also are created.

Who became all these? **ब्रह्मन्** alone has become all these things. Just as gold alone has become all ornaments, **ब्रह्मन्** has become **सूक्ष्म प्रपञ्च**, **स्थूल प्रपञ्च**, every human being. And you may think how is it possible, unbelievable? If you think it is cock and bull story which is unbelievable, the **उपनिषत्**s themselves give an example - it is exactly like you creating a dream world out of yourself. I only create the dream world and all the materials also are created by me. That created dream world is both animate and inanimate, you create time, you create space and you create the cause and effect. I myself create duality, create an interaction and I myself suffer. You may say all these are bluff, imagination only, when do you say that? After waking up you say it is all projection, but during dream they are all damn real. And the nightmarish dream creates palpitation in the heart, which continues even after waking up. So, it may be projection but it is real for a dreamer. If you can create all these things, why can't **ब्रह्मन्** project all these things? That's what **ब्रह्मन्** has done. Continuing;

Verse No. 1.1.9

यः सर्वज्ञः सर्वविद्यस्य ज्ञानमयं तापः ।

तस्मादेतद्ब्रह्म नाम रूपमन्नं च जायाते ॥ ३ ॥

So almost the same idea, how does the ब्रह्मन् creates or projects the universe out of itself, like a waker creating a dream out of himself/herself, similarly ब्रह्मन् itself manifesting in this manner. How does it do? The उपनिषत् says, यः सर्वज्ञः सर्ववित् – this ब्रह्मन् is omniscient, because of its माया शक्ति, potential power it is omniscient. सर्वज्ञः सर्ववित् both these words mean omniscient, which means ब्रह्मन् is different from our present miserable condition. We are not omniscient. For omniscient two words are used. First word indicates omniscient in परा विद्या. सर्ववित् indicates omniscient in अपरा विद्या also. Both in spiritual field as well as in material field, it is omniscient. With what? This माया शक्ति, because we have seen before माया शक्ति includes इच्छा, ज्ञान and क्रिया शक्ति and therefore, ब्रह्मन् has got total the ज्ञान शक्ति. Therefore, it is omniscient. And what does this ब्रह्मन् do before creation? यस्य ज्ञानमयम् तपः. ब्रह्मन् performs तपस् in the form of visualization. This visualization corresponds to the preparedness mentioned in the previous मन्त्र. Because generally, preparation is in what form? In the form of visualization. Before a musician sings he has to visualize the song he going to sing. If a painter has to draw a picture, he visualizes the whole painting. If he is a speaker before everything that I tell you I should have what I will tell. Similarly, ब्रह्मन् also visualizes what? What type of creation

has to come, what all things must be there in the creation, because the whole creation has to fulfill the कर्मफल, the needs of the people. For those who have done पुण्य - better world, better body; all should be perfectly according to the universal law. So if I have this particular body, it is not an accident, it is my own पुण्यम् or पापम् that determines this body. Similarly, if I am born in India surrounded by mosquitoes all over, then it is again my कर्म as well as mosquitoes कर्म that it has to live on my blood. So therefore, everything must be based on cosmic law of कर्म. So therefore, this creation is based on the कर्म of previous सृष्टि. And previous सृष्टि is based on its previous सृष्टि, which is based on its previous सृष्टि, which is based on its previous सृष्टि. What about the F I R S T सृष्टि? We say there is no f i r s t सृष्टि. Because creation is a cyclic process; in a cycle there is no beginning or end. In a linear process alone there is beginning or end, in a cyclic process there is no beginning or end. Therefore, ब्रह्मन् visualizes the creation, ज्ञानमयम् तपः.

So why he says *visualization* is the तपस्? Otherwise you will think ब्रह्मन् is doing तपस् standing on one foot, as is read in the पुराणs. ब्रह्मन् cannot perform तपस् standing on one foot. Why? When no leg is there, where is the question of standing? Don't imagine प्रह्लाद's तपस्, ध्रुव's तपस् and all. Therefore, तपस् is the visualization with the help of माया. तस्मात् एतत् ब्रह्म – From that तपस् is born ब्रह्म. Here very careful. The word ब्रह्म here means सूक्ष्म प्रपञ्च. Otherwise

very confusing. ब्रह्मन् is not the कारण ब्रह्म. ब्रह्म means the subtle universe is born. Then, नाम – all the names are born. Because names are also potentially there. And रूपम् – all the forms are born, or the colors are born. अन्नम् – here it means food; all these are born. In fact, born means ब्रह्मन् has become all these things.

So with this the first section is over, where परा विद्या has been briefly introduced. Now the उपनिषत् will continue further dealing with both अपरा and परा विद्या elaborately. Those elaborations we will see from the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

मन्त्र 8:

तपसा चीयतेब्रह्म ततोऽन्नमभिजायते।

अन्नात् प्राणोमनः सत्यं लोकाः कर्मसुचामृतम् ॥ ८ ॥

यः सर्वज्ञः सर्वविद्यस्य ज्ञानमयं तपः ।

तस्मादेतद्ब्रह्म नाम रूपमन्नं च जायाते ॥ ९ ॥

With the ninth मन्त्र we have completed the first section of the मुण्डक उपनिषत्. Of a total of six sections we have completed the first section, five more sections are there. This first section is more like an introductory section where the student introduced, the teacher is introduced and the two branches of knowledge also have been introduced – the first branch of knowledge being अपरा विद्या and the second branch of knowledge being परा विद्या. अपरा विद्या has been pointed as all branches of knowledge other than ब्रह्मविद्या; except the spiritual knowledge all other branches of knowledge will come under अपरा विद्या and spiritual knowledge, ब्रह्मविद्या will be the only science which will come under परा विद्या. परा विद्या was briefly introduced in the last few मन्त्रs, in which it was pointed out that परा विद्या is the knowledge of the root cause of the creation. जगत्कारण विद्या पराविद्या. The root cause of the creation is called ब्रह्मन् and therefore ब्रह्मविद्या is पराविद्या. So thus both अपरा विद्या and परा विद्याs have been briefly presented. The rest of the five sections will be elaboration of both अपरा विद्या and परा विद्या. With this background we will enter into the second section. In this second section we are going to get a magnified version of अपरा विद्या. Then from the

third section onwards the last four sections will elaborate the परा विद्या. This is the design of the मुण्डक उपनिषत्. The first section introduces the परा विद्या, the second section elaborates अपरा विद्या and the last four sections elaborate the परा विद्या. Now we will enter into the second section, which is going to elaborate अपरा विद्या. We will the first मन्त्र.

मुण्डक १ खण्ड २

Verse No. 1.2.1

तदेतत् सत्यं मन्त्रेषु कर्माणि कवयो
 सान्यपश्यंस्तानि त्रेतायां बहुधा संततानि ।
 तान्याचरथ नियतं सत्यकामा एष वः
 पन्थाः सुकृतस्य लोके ॥ १ ॥

As I said this section will elaborate the अपरा विद्या. अपरा विद्या literally means the inferior or the lower branch of knowledge. And in this अपरा विद्या all branches of knowledge other than Self-knowledge will come. Therefore all the secular sciences, whether it is physics or chemistry or economics or dance or music all these secular sciences will come under अपरा विद्या only. And even within the वेदs themselves we divide them into two portions. The first portion of the वेदs also will come under अपरा विद्या alone. Thus not only the secular sciences will come under अपरा विद्या, the वेद पूर्वभाग, the first portion of the वेदs also will come under अपरा विद्या only. Only the final portion of the वेदs, viz., the वेद अन्त alone will come under परा विद्या. Now here in this उपनिषत्

we are not going to deal with secular sciences as part of अपरा विद्या. We are only going to take the वेद पूर्वभाग, the first portion of the वेदs, which also come under अपरा विद्या. This वेद पूर्वभाग otherwise known as अपरा विद्या can be divided into two portions.

1) The *ritualistic portion* of वेदपूर्व, of अपरा विद्या. In fact, all the religious rituals will come under अपरा विद्या alone. Even though it is Vedic, even though it involves the Lord, even though it involves the मन्त्रs still they are called अपरा विद्या alone.

2) The next portion of अपरा विद्या is all types of *meditations* upon various देवताs, सर्वदेवताध्यानानि all of them also will come under अपरा विद्या only. Generally we think that meditations will come under spirituality or परा विद्या, we have to carefully note all the देवता उपासनs also will come under अपरा विद्या only.

In fact, the criterion for determining the type विद्या is this: wherever duality is involved they all come under अपरा विद्या. This is the basic criterion wherever duality is involved, wherever divisions are involved they all will come under अपरा विद्या. All the secular sciences are अपरा because there are divisions – planets or atoms or music or dance there is division. As far as rituals as concerned they are full of divisions – the one who performs the rituals, the various priests are involved, various materials are involved, various देवताs involved, therefore duality, therefore अपरा विद्या. And

even when we talk about varieties of उपासनs, there also duality is involved because I am there as the meditator and various deities are there as the object of meditation. Therefore here also there is meditator-meditated division is there, द्वैतम् is there, भेद is there. Therefore कर्म is अपरा विद्या, उपासन is अपरा विद्या.

Then what will come under परा विद्या? Only one thing, where there is no division at all. So the devotee-deity division should go away. The जीवात्मा-परमात्मा division should go away. The observer-observed difference should go away. Where all difference are resolved, यत्तदद्रेश्यमब्राह्ममगोत्रमवर्णमचक्षुःश्रोत्रं तदपाणिपादम्, naturally wherein all the attributes are resolved, because even attributes come under duality. Because yellow color is different from orange color. Even the duality in the form of good and bad, धर्म and अधर्म, even these divisions should go away. Later we will see in कठोपनिषत्,

अन्यत्र धर्मात् अन्यत्र अधर्मात् । कठोपनिषत् १-२-१४ ॥

That which is beyond even धर्म-अधर्म division. Therefore, परा विद्या is the height of spirituality and everything other than that will come under अपरा विद्या. So in this section what type of अपरा विद्या we are going to see? The कर्म and उपासन. These are the two topics which are going to be discussed in the form of अपरा विद्या. And there also कर्म is going to be focussed, उपासन is going to be indicated. कर्म means rituals and

उपासन means meditation. कर्म is शरीरप्रधानम् and उपासन is मनःप्रधानम्. कर्म is body-oriented, उपासन is mind-oriented.

Now here all these कर्मs discussed in the वेदपूर्व can be broadly classified into two types. Rituals can be broadly classified into two types:

1. अर्थ-काम प्रधान कर्म – rituals meant for material well-being by performing which I can get lot of money for security and I can also order lot of sense pleasures. Such rituals are called अर्थ-काम प्रधान कर्माणि, otherwise called काम्यकर्मs otherwise called राजस कर्माणि.

2. मोक्ष प्रधान कर्माणि – कर्मs which we take me more and more towards spiritual growth, me more and more towards मोक्ष, which can be called निष्काम कर्माणि, सात्त्विक कर्माणि, चित्तशुद्धि प्रधान कर्माणि which will take me towards the Lord.

अर्थ-काम प्रधान कर्माणि will take me towards the world more and more. Better house and lot of vehicles and many factories and children, grandchildren,

धान्यम् धनम् पशुम् बहुपुत्रलाभम् ॥ ऋग्वेदसंहिता २-६-२५ ॥

Big family and all will be there. In fact, I am more involved in them that more away from the Lord I am. So, अर्थ-काम प्रधान कर्माणि turns my life towards the world, मोक्ष प्रधान कर्माणि will turn me towards God. World-ward and God-ward both are dealt with in अपरा विद्या.

What should be the lifestyle of a human being? The उपनिषत् points out initially every human being is interested in what? Not in मोक्ष, even if offered free of cost also they do decline, initially people are interested in अर्थ, money, money, money. As they say ‘even the corpse will stretch its hands if uttered money’. Therefore, it is wealth-oriented and काम – entertainment-oriented. Therefore, the वेदs says the initial part of life is predominantly अर्थ-काम प्रधान कर्माणि and a small percentage of spiritual कर्मs, चित्तशुद्धि प्रधान कर्माणि like सन्ध्यावन्दनम्. How many are interested in सन्ध्यावन्दनम्? Some people do it on श्रावणी पौर्णिमा only. So, सन्ध्यावन्दनम् is one of the best rituals for promoting the मोक्ष. But a person will be least interested in that कर्म, but whenever I about any ritual to get the the children admission in the college, to get rid of stomach pain, people will be interested. Therefore, वेद says the first part of life is काम्य प्रधान and less percentage of चित्तशुद्धि प्रधान. And what does the उपनिषत् expect us to do? Gradually the percentage must change. Our values must change. The priorities must be shifted, wherein the अर्थ-काम प्रधान कर्मs will become lesser and lesser and चित्तशुद्धि प्रधान कर्मs should become more and more. Even when I visit the temple and prostrate Lord शिव I can ask for two things, Oh Lord! अन्नपूर्णे सदापूर्णे शङ्करप्राणवल्लभे ज्ञानवैराग्यसिद्ध्यर्थम् can be asked or else धनधान्यसमृद्ध्यर्थम् भिक्षाम् देहि can be asked. Temple visit remaining the same your motive can have a shift. And even

after gaining a desire for मोक्ष I can ask the Lord, Oh Lord! give me साधन चतुष्टय सम्पत्ति, Oh Lord! give me a proper गुरु, Oh Lord! give me an opportunity to study the scriptures and Oh Lord! give me freedom from obstacles to attend the class whether it is in the ground or whether it is in this temple or that temple I should be able to continuously come. What you ask will determine what is your priority. Therefore, अपरा विद्या or कर्म has got two roles to play

- i) अर्थ-काम प्रधान काम्यकर्माणि
- ii) मोक्ष प्रधान निष्काम कर्माणि

Since everybody will be initially interested in काम्यकर्म, उपनिषत् intelligently talks about काम्यकर्मा in the beginning. Because for निष्काम्यकर्म there is no taker, nobody is interested. That is why at the end of every prayer you will have a फलश्रुति.

धर्मार्थी प्राप्नुयात् धर्मम् अर्थार्थी चार्थमाप्नुयात् ।
 कामानवाप्नुयात्कामी प्रजार्थी प्राप्नुयात्प्रजाम् ॥
 विष्णुसहस्रनामस्तोत्रम् १२४ ॥

Thus there also the scriptures are very clear, because people are interested in other things therefore they also must be provided for. In the भगवद्गीता also कृष्ण talks about four types of भक्ति – आर्त भक्तः, अर्थार्थी भक्तः, जिज्ञासु भक्तः, ज्ञानि भक्तः. आर्त भक्तः means the one who is a भक्तः to get himself out of trouble, business is not running properly so please do something or even in factory you do सुदर्शन होम or

नवग्रहहोम all this comes under आर्त भक्ति. Or I don't have any problems now but I want the business to progress that is called अर्थार्थि भक्ति. Both of them will come under काम्यकर्म. Thereafter will come जिज्ञासु भक्ति or निष्कामकर्म. The उपनिषत् talks about both of them, more about काम्य and then it hints at the निष्काम्यकर्माणि. Therefore, first the उपनिषत् says, it addresses the people सत्यकामाः. Here the word सत्यम् has a special meaning. One word सत्यम् has got four or five different meanings. In the last section, special meaning for the word सत्य is पञ्चभूतानि, five elements we gave. In this मन्त्र itself, the word सत्यम् is occurring twice. In the first line the word सत्यम् occurs and in the third line the word सत्यकामाः occurs. In this one मन्त्र itself, the two सत्यम्s have got two different meanings. So in the third line the word सत्यम् means कर्मफलम्, various benefits for the ritual. A priest asks before doing the सङ्कल्प, what do you want? Then he will tell for me what all things are required, my family members what they require; all these things are called सत्यम्, कर्मफलम्. And कामाः means seekers. Therefore, the उपनिषत् addresses all of us हे सत्यकामाः – Oh people! who are interested in various worldly things. So उपनिषत् takes us that none of us are interested in मोक्ष. Finishing all the works, settling all the children, after getting retirement, if I survive and when I am good for nothing then alone somewhere I go for गीता or उपनिषत् and मोक्ष reclining to a pillar. Therefore, मोक्ष is a last priority we keep. उपनिषत् doesn't condemn us,

उपनिषत् says this is natural. Therefore, oh ye people who are seekers of worldly things take to ritual. And what are those rituals?

मन्त्रेषुकर्माणि. मन्त्रेषु means वेदपूर्वभाग मन्त्रेषु – in the मन्त्रs of the पूर्वभाग of the वेदs, the ritualistic section of the वेदs. **कर्माणि** – varieties of काम्यकर्मs are mentioned, for improving the health, for improving the sense organs, for improving the mind,

मेधां मयि प्रजां मय्यग्निस्तेजो दधातु । मेधां मयि प्रजां मयीन्द्र इन्द्रियं दधातु । मेधां मयि प्रजां मयि सूर्यो भ्राजो दधातु ॥ मेधासूक्तम् ॥

Here there is no mention of the मोक्ष! Let the इन्द्रियम्s come, let my body be healthy, let me have children, let them be settled very well, well educated and they should get proper spouses. So thus we have got rituals for all these things. They are called मन्त्रेषुकर्माणि, काम्यकर्माणि. Who have invented these rituals?

कवयः यानि अपश्यन् कवयः means ऋषिs. वैदिक ऋषिs have discovered these मन्त्रs. The verb is very important. They have not invented these मन्त्रs. They already are there, which भगवान् has given out the time of creation itself. The वेदs are already floating in the atmosphere created by the Lord. We cannot get it because we do not have an appropriate equipment to receive these मन्त्रs, whereas ऋषिs have got a special सत्त्वगुण, because of their extraordinary सत्त्वगुण they are able

to grasp these मन्त्रs, which are transmitted from where? From the Lord.

यो ब्रह्माणम् विदधाति पूर्वम् यो वै वेदांश्च प्रहिणोति तस्मै ॥
श्वेताश्वतरोपनिषत् ६-१८ ॥

The वेदs are transmitted by the Lord and received by ऋषिs. Therefore, receiver is equal to ऋषि. Therefore, कवयः मन्त्रद्रष्टारः ऋषयः तानि अपश्यन्. तानि means काम्यकर्माणि अपश्यन्. In which वेदs those कर्मs are there?

त्रेतायां बहुधा संततानि. These rituals are predominantly there in the three वेदs – ऋग्, यजुस् and साम. And not predominantly in the अथर्वणवेद. The अथर्वणवेद plays only a minimum role in the ritual and therefore त्रेतायाम्- ऋग् यजुस् सामवेदेषु. बहुधा संततानि – they are spread all over in the three वेदs of the वेदपूर्वभाग, the ritualistic portion.

And वेद itself says, तानि नियतम् आचरथ – you can perform all those rituals and fulfill all your worldly desires. Worldly desires are not sins. Generally, people think that worldly desire is a sin. And they feel guilty if they have desire for money, if they have got desire for children. वेदs says, never feel guilty you can fulfill all your worldly desires, nothing wrong. Just as when a child desires for a toy, do you think child is a sinner for that? Child in that stage will desire only toys. Similarly, every human being is a spiritual child initially. If a man desires children, house, money, name and fame, nothing wrong in getting all them. Even for getting fame

rituals are there. But what वेदs says is this. A child desiring for toy you are not upset. Mother is never upset when the child asks for a toy. When is the mother upset? Suppose a child asking for a toy at its 5th or 6th birthday, the mother is even happy to buy. But for the 30th birthday, “Mommy give a balloon” if asked then the mother is upset. Similarly, nothing wrong in desiring name and fame and all but what वेदs says is you should desire them wonderful, you should fulfill them wonderful, but one day you should grow out of them. After thirty years or after forty years or at least next जन्म you have to grow out. Illegitimate fulfillment of desire is पापम्. Legitimate fulfillment of desire is perfectly Ok. Who says? वेद itself says, तानि आचरथ. Perform nicely काम्यकर्मs. If not to भगवान् then to whom else we can ask for? Go ask for a child to the Lord, what is wrong in it. Go and ask for a house, go and ask for a health, go and ask for an admission, nothing wrong. तानि आचरथ नियतम्. But only one condition the उपनिषत् says, do those कर्मs properly. Because काम्यकर्मs will fructify only when they are done properly. Why काम्यकर्म, even if you want to grow a tree properly you should follow the rule. In which particular land which particular tree will come you should know. And what type of water content is required, what type of fertilizer should be added, what type of pesticides should be used, all these things rules are there. If you buy a plant from Ooty and you keep it in Madras, you will miserably fail. After the camp in Yercud, all

bought the plants. Because nothing was available there. The rule is, 'wherever you go buy something'. Whether you receive वेदान्त or not in the camp is secondary. But what have you bought from हरिद्वार. You have to see the interest in that visit for हरिद्वार! The camp is of seven days and they will go on asking repeatedly when are we starting. There in हरिद्वार, after doing marketing only मोक्षप्राप्ति. Therefore, in Yercud they could not buy anything, so they brought the plants and that too to Madras they brought, what will happen? Therefore, anything you want to do, you have to observe the rules which goes to the काम्यकर्मसः. Therefore, उपनिषत् says, नियतम् नियम अनुसारेण आचरथ. By following these काम्यकर्मसः, what will happen?

एष वः पन्थाः – this is a beautiful means. पन्थाः is मार्गः, means, साधनम्, path, instrument. For what?

सुकृतस्य लोके means कर्मफलाय. सुकृतम् means कर्म. लोक means फलम्. Therefore, सुकृतस्य लोके means for accomplishing various कर्मफलसः.

In short, the essence of the मन्त्र is perform काम्यकर्म for worldly ends, nothing wrong. Now, the next question will be how do we know whether the rituals will produce results or not? Because we never know the mechanism of ritual. When we are talking about the worldly action the science is there to explain to us - how a particular action will produces a result. When I am taking a particular medicine how it works I will easily get the mechanism – this medicine contains these

ingredients and these disease have got these microbes and how there will be interaction – you know the chemistry of the entire reaction. Science has advanced so much that it can give you a clear picture of cause and effect. If you have any doubt read in the newspaper about science and technology, so many questions are asked and they give logical explanation. But the question is between the rituals and the benefit what is the logical connection, how to know? Science cannot explain. They talk about a ritual for getting rain. Now how do I know this particular ritual I do, which involves only offering some oblations, to that oblation and to the rain what is the what is the scientific or logical connection, how do I know. So, therefore I always have got doubt with regard to the efficacy of the ritual. Therefore, वेद says, “I am giving you a guarantee, I will not give you the mechanism, I will not give you the scientific steps.” वेद never gives the intermediary steps but वेद gives you the promise, what is the promise? “For such an action such a result you will get. If the result doesn’t come that means not that the कर्म is invalid, it only means in the performance is there are some deficiency; properly performed the कर्म will produce the result. Trust me, have श्रद्धा.” Therefore, the entire कर्मकाण्ड is श्रद्धा based. वेद never gives the scientific explanation for any कर्म. And since we the so called rationalists will doubt the efficacy वेद gives a guarantee. Look at the first line. तदेतत् सत्यम्. Now here the word सत्यम् has a different meaning. So what all meaning we

have seen so far? In the last section सत्यम् meant पञ्चभूत, in this मन्त्र in the third line सत्यम् means कर्मफलम्, now in the first line the word सत्यम् means it is valid, it is reliable, it is trustworthy, it is efficacious. Therefore, सत्यम् means अवितथम्, अमोघम्, reliable, valid. Conitnuing;

Verse No. 1.2.2

यदा लेलायते ह्यर्चिः समिद्धे हव्यवाहने ।

तदाऽऽज्यभागावन्तरेणाऽऽहुतीः प्रतिपादयेत् ॥ २ ॥

The उपनिषत् wants to present the nature of rituals objectively. Therefore, it wants to talk about the plus points of rituals as well as the minus points also. So that you can decide whether to use it or not. Like a plus and minus points of a system of treatment you can take chemotherapy it will have its benefits but it will have so many side effects. Similarly, with regard to radium treatment there will be some advantages and some disadvantages. Like that the उपनिषत् wants to say what are the plus points as well as the minus points. What are the plus points? You do it, it will produce the result. You yourselves might have met several people who have done certain rituals and got the benefits. Whether you have met or not I have met several people who have done some rituals and they have got the benefit. Even पुत्रकामेष्टियाग some people have done and after several years – after fifteen-twenty years of marriage they have got the child. So therefore, it is efficacious is plus point. But what is the minus point? The

minus point is, you have to fulfill so many conditions, one has to be extremely careful fulfilling all the conditions. If the conditions are not fulfilled then it will not produce the result. Or sometime it may be even counterproductive, like a medicine if it is not appropriate and it is not properly taken the medicine can create problem. Certain drugs have to be tested for allergy before administration. And if without seeing a person takes the drug you will find all over the body the rashes come and all those things and he has to run to the doctor and take another neutralizing injection. So medicines are wonderful, if not appropriately used it can even kill. Therefore, the conditions are said. What are the conditions?

आहुतीः प्रतिपादयेत् – here the उपनिषत् is taking one particular standard ritual, at least which was popular in those days. That ritual is called अग्निहोत्रम्, is taken as a standard example. In that ritual which is to be done by गृहस्थ twice a day every day. That is why some people are called अग्निहोत्रिः. Of course, nowadays people call अग्निहोत्रि because their great great grandfather might have been one. This fellow might not know even what is अग्निहोत्रि. Like चतुर्वेदि, द्विवेदि, शास्त्रि, वाजपेयि, वाजपेय is one of the biggest ritual. The one who does that is called वाजपेयि. So it even becomes a family name like दिक्षीत etc. So, अग्निहोत्रि is one of the titles given. For that ritual what are the conditions? **आहुतीः प्रतिपादयेत्** – one should offer oblations into the fire. Where? **आज्यभागौ अन्तरेण** – this fire is kindled within a

होमकुण्ड, and he must be sitting facing the east, and when this fire कुण्ड right in front the offering should be between northern and southern side of the होमकुण्ड. The intermediary space between north and south is called आज्यभागः. Therefore, between आज्यभागः he has to offer, not anywhere else. That is one condition.

Then the next condition is हव्यवाहने समिद्धे – he has to offer only after kindling the fire properly. Not when there is smoke, not when there is no fire at all. So therefore, it should be well-kindled. And that too not merely smoldering fire अर्चिः लेलायते – when the flames are shooting up, it has to be offered. Because the flames are considered to be the tongues of अग्निदेवता. According to the ritualistic science अग्निदेवता is receiving all the oblations through the tongue which are the flames. Not only he receives, after receiving the oblation he will hand over the offerings to the appropriate देवता. So, not only he receives the offerings he serves as a wonderful courier service also. So, suppose you say अग्नये स्वाहा. The अग्निदेवता will take it into his pocket, thinking it for himself. You say सूर्याय स्वाहा, चन्द्रमसे स्वाहा, प्रजापतये स्वाहा, he will check the address and correctly he will hand over to सूर्य, चन्द्र, प्रजापति etc. It is not like our post. At the right time to the right address it will be handed over. Therefore, अग्निदेवता through his tongues, which are in the form of flames, receives, and at that time you have to offer the oblations. Not only that, further conditions are also said in the next मन्त्र.

**यस्याग्निहोत्रमदर्शमपौर्णमास-
मचातुर्मास्यमनाग्रयणमतिथिवर्जितं च ।
अहुतमवैश्वदेवमविधिना हुत-
मासप्रमांस्तस्य लोकान् हिनस्ति ॥ ३ ॥**

So, further conditions are mentioned here. Any ritual has got so many secondary supportive rituals or they call satellite rituals, अङ्ग कर्माणि, which should also be performed along with that. It is like buying a house. You want buy a house, but for that purpose so many certificates are required, how many offices you have to visit or you want to go abroad you have to produce so many certificates. They are all called satellite rituals. There also lot of rituals are involved, large amount of दक्षिणा is also needed. Not only rituals every department has got appropriate fixed दक्षिणाs also. And various देवताs also are there, small देवता, big देवता and according to the type of देवताs the दक्षिणा also varies. Any job you want to do, you want start a factory rituals after rituals are involved. Starting the factory is primary, but for that so many offices, so many certificates, so many licenses all of them will come under supporting rituals. वेद also has got primary and other ritual. Now here he says, the अग्निहोत्र ritual must be supported by so many other rituals. What are they?

दर्शम् – दर्श is a ritual - the उपनिषत् doesn't give the details, it just wants to hint at the condition - which is to be done the next day after अमावास्या, i.e., प्रथमा. Such a ritual is called दर्शयागः. दर्श means अमावास्या, but it to be done immediately after अमावास्या, the प्रथमा.

पौर्णमास – to be done on the प्रथमा after पौर्णमि, that means every month it comes.

चातुर्मास्यम् – a ritual to be done once in four months. In fact, it is not one ritual, it is a series of rituals done once in four months. It is not the संन्यासी's चातुर्मास्यम्. On गुरुपूर्णिमा day the संन्यासी's start performing चातुर्मास्यम् and thereafter for four months they are supposed to do it. Here it is गृहस्थ's चातुर्मास्यम् to be done once in four months.

आब्रयणम् – a ritual to be done with freshly harvested grains.

अतिथि पूजा – feeding at least one person a day, who is other than the family member. अन्नदानम् is considered to be very important. नित्यम् and not once in lifetime.

वैश्वदेवम् – another ritual to be done daily, otherwise called भूतबलि, which is done with food. So, all these rituals should go along with अग्निहोत्रम् if the अग्निहोत्र should be efficacious and the उपनिषत् says without these rituals अग्निहोत्र will not do its job. Therefore, in the मन्त्र, everywhere it is negatively written. अदर्शम्, अपौर्णमासम्, अचातुर्मास्यम् means without दर्श ritual, without पौर्णमास ritual, without अतिथिपूजा ritual, everywhere we have add

without, without them the अग्निहोत्रम् will not be efficacious. Not only these conditions are important,

अहुतम् – that which is done at an improper time. So proper time is also important, we cannot do it at any time. You should not ask whether प्रातःसन्ध्या can be done in evening. आदित्यहृदयम् at 10 O'clock p.m! वेङ्कटेशसुप्रभातम् at night! So, everything has got an appropriate time. So, अहुतम् means अग्निहोत्रम् done at अकाले हुतम्. That also will not work.

अविधिनाहुतम् – a ritual done without observing the rules. Because morning two देवताs are to be invoked. Evening other two देवताs are to be invoked. Morning देवताs cannot be invoked in the evening and vice versa. And even when there are many देवताs the order is very important. If you have got a big function and committee is there whose name should come first is very important. Protocol is very important. Therefore, even order becomes important, the type of oblations become important. All these things are to be observed. Without them what will happen?

आसप्तमान् तस्य हिनस्ति – the person will not get any benefit if these conditions are not observed. The details we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

मन्त्र ३:

यस्याग्निहोत्रमदर्शमपौर्णमासमचातुर्मास्यमनाग्रयणमतिथिवर्जितं च ।
अहुतमवैश्वदेवमविधिना हुतमासप्तमांस्तस्य लोकान् हिनस्ति ॥ ३ ॥

In the previous section, that is the first section the teacher the teacher introduced अपराविद्या and पराविद्या, the lower and higher braches of knowledge and now in this section, अपराविद्या is being elaborated and from the next section onwards पराविद्या will be elaborated. And as I said any branch of knowledge other than Self-knowledge is अपराविद्या. Thus all our secular sciences will come under अपराविद्या. The उपनिषत् does not want to discuss all the other forms of अपराविद्या, the उपनिषत् takes up only two forms of अपराविद्या and they are rituals otherwise known as कर्मs and also उपासनs. So, कर्म and उपासन both of which form अपराविद्या are going to be discussed here. And of these two also कर्म is highlighted more and उपासन is briefly discussed. The difference between कर्म and उपासन that कर्म involves the physical body along with the mind, so thus it is more physical backed up by the mind whereas in उपासन the physical body does not play any role, it is purely mental operation. Therefore, we can translate उपासन as meditation, we can translate कर्म as ritual. So, rituals also come under अपराविद्या and meditations also come under अपराविद्या. Of these two forms first कर्मs have been taken. And as I said the कर्मs are discussed in the first portion of the वेदs. There the कर्मs can be classified broadly into two

- i) कर्मs meant for material end known as काम्यकर्माणि or सकामकर्माणि,
- ii) Then we have got another set of कर्मs, which are purely meant for spiritual preparation. Otherwise you can say purity of mind. These कर्मs are called विहितकर्माणि or नित्यकर्माणि.

So thus, both सकामकर्माणि and निष्कामकर्माणि are discussed, of which सकामकर्माणि are for worldly ends and निष्कामकर्माणि are for spiritual preparation. Of these two types of कर्मs, the उपनिषत् is first dealing with सकामकर्माणि. And the उपनिषत् pointed out that all these वैदिक कर्मs are valid, they are reliable if a person performs them properly certainly the results are bound to come. But the scriptures want to warn by pointing out that सकामकर्माणि will work only when they are properly done. This is the big difference between the सकामकर्माणि and निष्कामकर्माणि. सकामकर्माणि are efficacious only when they are properly done, whereas निष्कामकर्माणि will be efficacious even if there are lapses in their performing. So when a person wants to get a worldly end every rule must be followed carefully, if the rules are not followed the ritual will not produce the result; they may even become counterproductive, like medicine improperly taken can be dangerous. Whereas निष्कामकर्माणि, which are meant for purity of mind they are such wonderful discipline that even if mistakes are there, even if rules are not perfectly observed they are capable of producing the results.

That is what Lord कृष्ण said in the second chapter of the गीता,

नेहाभिक्रमनाशोऽस्ति प्रत्यवायो न विद्यते ।

स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात् ॥ गीता २-४० ॥

If you are chanting विष्णुसहस्रनाम for material result, you have to chant every letter properly. अक्षर must be शुद्धम्. If there is a mistake, it will not produce result, but when you are chanting for purity of mind it will produce the result. That does not mean you should commit the mistake, but the idea is you read विष्णुसहस्रनाम written in तमिळ् script, you cannot imagine a worse calamity, because in तमिळ् you know all letters are अद्वैतम् – क ख ग घ all one letter only. Therefore anybody, I have seen who uses the तमिळ् script for reading संस्कृत श्लोक they almost murder संस्कृत. The idea is even you are reading विष्णुसहस्रनाम in तमिळ्, you will get the फलम् if you are interested in mental purity. So, for सकामकर्माणि rules are important. Therefore in the third मन्त्र the उपनिषत् says, a particular ritual called अग्निहोत्र is there that अग्निहोत्र ritual will be efficacious only when it is supported by so many other satellite rituals. We saw in the last class the name of the rituals - दर्श, पौर्णमास, चातुर्मास्य, आश्रयण, अतिथि पूजा, वैश्वदेव. Six rituals must go along with अग्निहोत्र, then the अग्निहोत्र ritual will produce the result. And suppose these supportive rituals are not done what will happen? That is said in the fourth line, which we have to see.

आसप्तमांस्तस्य लोकान् हिनस्ति – imperfect अग्निहोत्र ritual

will destroy all positive results that one can accomplice. Perfect अग्निहोत्र ritual will produce the result but imperfect अग्निहोत्र ritual (अग्निहोत्र is a representative, you can take any other काम्यकर्म, it may be ज्योतिष्टोम याग, it may be पुत्रकामेष्टि याग) will destroy all the possible positive results. What are the possible positive results? The उपनिषत् says, सप्त लोकान् – all the possible seven higher लोकs. What are the higher लोकs? From भूलोक onwards भुवर्लोक, सुवर्लोक, महर्लोक, जनलोक, तपोलोक, सत्यलोक (ब्रह्मलोक) पर्यन्तम्, all these possible positive results this imperfect अग्निहोत्र will destroy. So, तस्य आसप्तमान् लोकान् means all the seven लोकs including the seventh लोक this ritual will destroy. शङ्कराचार्य in his commentary writes it will destroy the results should be taken as it will not produce any results. Here destruction of the result means it will not produce any result, only your time, money and energy everything is merely wasted. आयासमात्रम् निष्प्रयोजनम् भवति. Therefore, what is the idea conveyed here? Rituals are valid, but under one condition they should be done properly. Continuing;

Verse No. 1.2.4

काली कशली च मनोजवा च
 सुलोहिता या च सुधूम्रवर्णा ।
 स्फुलिङ्गिनी विश्वरुची च देवी
 तेलायमाना इति सप्त जिह्वाः ॥ ४ ॥

So, in the second मन्त्र it was said that when a ritual is performed oblations, offerings should be given unto the fire, and what is the condition? only when there are flames in the fire. When there are no flames, when they are only smoldering embers, or when they are not even smoldering embers you should not offer oblation. Then what will happen if you offer oblations? It will not produce any results. In fact, among the वैदिक parlance there is an idiom also. Suppose you do an action, which is utterly useless action. For that in the scriptural language they use the expression भस्माहुति. भस्माहुति means offering the oblations when there are no flames in the होमकुण्ड. भस्माहुति means it is a useless कर्म. Now the question is why do we say flames are important? Why do we insist upon flames? If there are no flames either you have to use fan or use the blowing pipe. We are not supposed to directly blow because from the mouth the saliva go there, अग्नि is a देवता, revered respectable देवता, therefore, one should not directly blow. The question is why should there be flames? The उपनिषत् says, the flames are considered to be the tongues of अग्नि देवता. That is why in English language also there is an expression 'tongues of the flame left forward'. The flames are compared to the tongue. So when the flames are coming forth it means अग्नि देवता's tongues are out, which means he is ready to receive the oblations, lap up the oblations, slurp the oblations. Similarly, अग्नि देवता is ready. And you see varieties of flames are there within in the

अग्निकुण्ड, therefore the वेदs point out that each flame is like a tongue of अग्निदेव, which means different types of flames represent the different types of tongues of अग्नि. And how many varieties of flames are there? वेद says, सप्त जिह्वाः – seven types of flames are there. And each one is one-one tongue of अग्नि. What are those seven tongues? Enumeration is done here.

काली. कालः means black, in masculine gender. काली is also black in feminine gender. And काली देवता is called काली why? Because she is supposed to be dark in color, like Lord कृष्ण. This is the first flame, the dark flame. Then,

कराली – the fierce flame, which is extremely hot, the scorching flame. Then the third one is,

मनोजवा – the fast moving flame like our thoughts. मनः means our mind. Just as our mind moves very fast this flame also is fast moving. Then,

सुलोहिता – deep red flame. Those who have done chemical analysis in chemistry lab, when you have to discover the calcium in the Bunsen burner, you will have brick red, deep red. That is सुलोहिता. Then,

सुधूम्रवर्णा. धूम्र means dark grey colored flame, smoky colored. Then the sixth one is,

स्फुलिङ्गिनी – the sparkling flame. So during दीपावलि, we have got sparklers, those flames are the sparkling flames, and the seventh one is,

देवी विश्वरुची – the bright and multicolored flame. विश्वरुची and देवी should be read together, as one flame otherwise you will get eight falmes.

And these are the **लेलायमानाः सप्त जिह्वाः** – these are the seven tongues of अग्नि देवता, which move about in the होमकुण्ड. And a ritualist should offer only into that. Continuing;

Verse No. 1.2.5

एतेषु यश्चरते भ्राजमानेषु यथाकालं

चाहुतयो ह्याददायन् ।

तं नयन्त्येताः सूर्यस्य रश्मयो यत्र

देवानां पतिरेकोऽधिवासः ॥ ५ ॥

So if these काम्यकर्मs or these rituals with various motives are performed, what will be the फलम्, the benefit? The scriptures talk about two types of benefits, one is इहलोक फलम् – benefits which can be acquired in this लोक, while we are alive. They are called इहलोक फलम् in the form of prosperity, health, house, children, pets, vehicles, servants, even for getting servants rituals are there! Therefore, all rituals can be done for इहलोक फलम्. And we can do rituals for परलोक फलम् – that means after death one can go to higher लोकs. And in those days the परलोक फलम् or स्वर्गप्राप्ति was considered a great thing. Going to heaven was considered a great thing. Even now there are many religions which talk about going to heaven as the ultimate thing. They talk about eternal heaven, of the judgement day, and the God will take

the believers to the heaven and non-believers to hell. There also VIP pass and gate all those things are there. so therefore, heaven was considered to be the greatest achievement. Even among the thing वैदिक fold itself, there are certain branches of philosophy, which considered going to a higher लोक after death, they call it either by शिवलोकम्, or by विष्णुलोक etc., in short some higher लोक is considered to be the highest one. So, on वैकुण्ठ एकादशि day etc., there is a speacial door which is kept and which is supposed the door to the higher लोक. And you can thousands of people thronging and if you go along with the deity, you are supposed to ahve a definite ticket to a particular लोक. Only in अद्वैत, in our teaching we say, going to a लोक is not the ultimate, but gaining मोक्ष here and now is the ultimate. If you go to a लोक, later we will see, you will be sent with a return visa only, return ticket only. Since, heaven was considered to be the highest the उपनिषत् talks about स्वर्गलोक फलम्. And how are the ritualists taken to the स्वर्गलोक, this description is given. एतेषु भ्राजमानेषु चरते. Suppose a person offers Oblations into the fire as prescribed in the previous मन्त्र, when the tongues of flame are there and also observing all the rules and regulations, suppose a person does, and that too how? यथाकालं – at the appropriate time, in the appropriate place, the appropriate oblation, in the appropriate manner, if all these things are done, then what will happen? आहुतयः आददायन् – these very oblations will lead him to higher लोकs. These very oblations, which represent

various देवताs. Because while doing oblations, he would have invoked various देवताs, like इन्द्राय स्वाहा, प्रजापतये स्वाहा, बृहस्पतये स्वाहा, अग्नये स्वाहा etc., there every oblation represent invocation of various देवताs, these देवताs or deities will become his guide. Just like they have got tourist guide, who will take to various places, we have got heavenly tourist department, which will work extremely efficiently and there also one guide will take up to a particular distance like that कैलास मानसरोवर, where they will be taken up to the Indian border, the Indian guides will be there and then they will be handed over to the Chinese people, who will guide thereafter, in the same way, in the heaven also various देवताs will take him. Don't ask me how do you know? These are based on the scriptural description. Heaven we cannot see, देवताs we cannot see, they are all supposed to be अपौरुषेय विषयs, those which are beyond the human instruments of knowledge. Therefore, if you believe in the वेदs, they are there. If you don't believe in the वेदs, how can I prove it? So since, we are supposed to be the believers of the वेदs, we are supposed to be the आस्तिकs, therefore, what do we say? Heaven is there, hell is there, देवताs are there, and these देवताs आददायन् – they will lead him. In what form? सूर्यस्य रश्मयः – in the form of the rays of the Sun as it were, it is not exactly the rays of the Sun, the Sun's rays example is given to indicate that they are very bright देवता and they are very happy to welcome and therefore, with bright face they lead these ritualist. So, सूर्यस्य

रश्मयः भूत्वा – in the form of the Sun's rays as it were, these oblations, i.e., oblation represented देवताs नयन्ति – they lead him. To which place? To स्वर्गलोक. यत्र means स्वर्गलोकम् नयन्ति – the heavenly world they take to. And what is the heaven? यत्र देवानां पतिः – where there is the ruler, the lord of all the देवताs. Who is the lord of देवताs? इन्द्रः. Which is the residence of इन्द्रः, which is the place of इन्द्रः. And what type of इन्द्र he is? Not an ordinary ruler like our prime minister, whose position is every moment threatened, whose life is in somebody else's hand, not like that miserable ruler he is, but the most powerful one, एकः अधिवासः – who is the unrivalled ruler of the देवs. And to such स्वर्गलोक, this ritualist will go and there he can enjoy everything, roads will be nice, no mosquitoes will be there, clean water will be there, perfect hygiene, everything will work, phone will work. What else is the heaven? People think of heaven in what form? Everything is wonderful, all comforts are provided. Then what will happen there?

Verse No. 1.2.6

एह्येहीति तमाहुतयः सुवर्चसः
 सूर्यस्य रश्मिभिर्यजमानं वहन्ति ।
 प्रियां वाचमभिवदन्त्योऽर्चयन्त्य
 एष वः पुण्यः सुकृतो ब्रह्मलोकः ॥ ६ ॥

What type of treatment he will get in heaven? Will he be treated as a second class citizen? No, he will be a first class

citizen only. See, how tempting it is! सूर्यस्य रश्मिभिः यजमानं वहन्ति – in the form of the Sun's rays as it were, these oblations (oblation represented देवताs) will lead him. So, who are आहुतयः सुवर्चसः – which are the देवताs invoked by him in the earth in the form of various oblations, आहुतयः and सुवर्चसः – which are very very bright देवताs, they are well dressed to welcome you. And when they are welcoming what they will do? एहि एहि इति. एहि means please come. Because we want that. You want a bright face welcoming with pleasant words like please come, would you like to take water, or coffee, or juice etc. Therefore, we expect some kind of red carpet reception. So, in the heaven एहि, एहि – please come, please come; repeating many times they welcome these यजमानाः – the कर्मिणः, सकाम कर्मिणः, the ritualists. And not only they will do this, प्रियाम् वाचं अभिवदन्त्यः – they will be talking nice words glorifying this ritualist, “you are a great person, you performed all the rituals wonderfully well and you deserve this स्वर्गलोक very well”. Thus, they glorify him with very very nice words, प्रियाम् वाचं अभिवदन्त्यः. And not only that, अर्चयन्त्यः – the so called red carpet welcome. and in some places you would have seen also the two rows of girls with flowers as even that VIP comes, the flowers are offered from both sides. Same treatment here on the earth he was not respected even by his wife and children, so from that miserable condition he goes there everybody offeres flowers, अर्चयन्त्यः. That is one thing. Many people are respected all

over the world, but in home zero. Often he will be getting rebukes only, this is the condition. But there he will be welcome. अर्चयन्त्यः, they will be worshipped with flowers. and they will also tell him, एषः वः पुण्यः ब्रह्मलोकः. Here the word ब्रह्मलोक means स्वर्गलोक. So, this is the sacred heaven. सुकृतः – which has been accomplished by you by your own effort. It is a well deserved accomplishment. That means you have not come through the back door, like getting a tourist visa and go on extending that and finally settling there. It is not that way, but by proper method you have come to the heaven. So, सुकृतः स्वर्गलोकः. All this because of what? अपरा विद्या! You should not forget it. Our original topic is अपरा विद्या. And what type of अपरा विद्या? कर्मरूप अपरा विद्या. And what type of कर्म? सकाम कर्मरूप अपरा विद्या.

Until now he has talked about the positive aspects of कर्म. How wonderful they are, how beneficial they are. Now, hereafterwards, the उपनिषत् wants to talk about the limitations of कर्म also. So, it presents both the plus points and the minus points, one can choose to perform कर्म or not. And that too the उपनिषत् presents equally well, unlike the cigarette people. Cigarette people present the so called positive things, which is not there, and also they talk about the negative things. The positive thing is the well being or nice being etc., but the negative aspect they don't present properly, in the smallest letters possible they write "Cigarette smoking is injurious to health." we can't see properly when it is written

in normal letters what to talk about the small letters! That means it is cheating, deceiving the people. वेद does not want to do that, it presents कर्म objectively, until now, the plus points have been clearly presented, hereafterwards, the minus points are going to be presented. What are the minus points? I have talked about this before.

First and most important minus point is that it is finite in nature. It is अनित्यम्, it is अशाश्वतम्, it is impermanent, it is fleeting, it is perishable. And because it is perishable one can enjoy the स्वर्गलोक very well, but every day is a count down! Just like every birthday is a wonderful thing but at the same time from another side there is a countdown, that the distance between me and यमधर्मराज is becoming lesser and lesser. Therefore, in स्वर्गलोक every day is a count down! And then one day will come when a person has to come down. And coming down is not going to be a happy. It is going to produce as much unhappiness as it produced happiness in the heaven. And pain will be directly proportional to the pleasure. Therefore, वेद says, you can enjoy, but are ready for that potential sorrow. If you are not ready for that better you reconsider your material pleasures. And without preparation you claim that, acquire that then you are a संसारि. And for your suffering you cannot blame the Lord, you cannot blame anyone; because Lord has already given the warning. What is that warning? Any pleasure in the world will come to an end. Therefore, be mentally prepared. You are preparing for

everything else, for retirement you are preparing and for all other things you are preparing. But you be prepared mentally also for that. Thus, the उपनिषत् gives the warning. So, in this मन्त्र the उपनिषत् says, कर्म परिच्छिन्नम् कर्म is limited.

Verse No. 1.2.7

प्लवा ह्येते अष्टा यज्ञरूपा

अष्टादशोक्तमवरं येषु कर्म ।

एतच्छ्रेयो येऽभिनन्दन्ति मूढा

जरामृत्युं ते पुनरेवापि यन्ति ॥ ७ ॥

So, the उपनिषत् presents this whole topic in three stages. Any कर्म can be performed only by using various accessories. 'Accessories' is a technical word which means various factors involved in the performance of any कर्म. In संस्कृत it is called कारकानि. कारकम् means involved in any कर्म. when I say factors it includes the human beings also and includes the things also; all things and beings. And when you are dealing with rituals, rituals also involve various accessories. What are the accessories? Priests are involved. They are not doing rituals for themselves, but they are not doing rituals for somebody else's sake – and that person is called यजमान, the master. Then his wife is required. Without wife many rituals cannot be performed. Because rituals have to end in offering दक्षिणा and once दक्षिणा has to be given invariably the wife has to come. If you used to rituals you will know the priest will call please come here (near the होमकुण्ड)

and हिरण्यगर्भगर्भस्थम् हेमबीजम्. The wife knows this, the moment she hears हिरण्यगर्भ she runs towards the होमकुण्ड. Because the idea is a husband can spend money only with the permission from wife. You cannot say, 'I am earning I will spend as I like'. No, no, no. These are all well planned Vedic design. Every pie has to be spent only after consultation. Therefore, यजमान is required, पत्नि is required. And in a medium sized ritual, which is slightly bigger ritual sixteen priests are involved. Four priests connected to each वेद. So, ऋग्वेद representatives four known as होतृगणः, यजुर्वेद representatives four called अध्वर्युगणः, सामवेद representatives four priests called उद्गातृगणः and अथर्वणवेद representatives four known as ब्रह्मगणः. So, thus होतृ, अध्वर्यु, उद्गातृ and ब्रह्मगणः. गणः means group. So thus, four groups of priests are there representing four वेदs. Therefore, totally sixteen priests are there and then the यजमान, the master the seventeenth factor and the यजमानस्य पत्नि the eighteenth factor. Thus eighteen factors are involved in the ritual. Therefore, they are called यज्ञरूपाः. यज्ञरूपाः means the sacrificial accessories, ritualistic accessories. And how many are they? अष्टादश उक्तं, which are eighteen in number. And upon these eighteen factors alone अवरं कर्म – this कर्म is dependent. So the rituals are based on these eighteen fold accessories. And here the word कर्म is called अवरम् कर्म, which has a technical meaning. That being important we can note here itself. The rituals are of two types.

- i) One is that type of ritual in which no meditation is involved. Meditationless ritual.
- ii) There is a second type of ritual, which involves meditation. Therefore, we call them rituals with meditation. In संस्कृत, we can say उपासनरहितम् कर्म and उपासनसहितम् कर्म or else ध्यानरहितम् कर्म and ध्यानसहितम् कर्म. These are the two types of ritual.

To give you a very ordinary example, suppose you are chanting विष्णुसहस्रनाम. You just chant the whole thing, which is called कर्म. No meditation is involved; where is the question of meditation, because he knows the entire विष्णुसहस्रनाम by heart, which means chanting will be going on one side and he will be doing all other things on the other side. He will light up the incense sticks, or else will have conversations by hand gestures towards the guest who has arrived etc., during विष्णुसहस्रनाम. This is called कर्म without ध्यानम्. And there is another कर्म in which it is backed up by, supported by ध्यानम्. That is why before we chant विष्णुसहस्रनाम we say, अथ ध्यानम्. क्षीरोधन्वत् प्रदेशे. This ध्यानमन्त्र is not for chanting, as even those words we are mentally chanting we have to visualize the meaning of the words. छायायाम् पारिजातस्य हेमसिंहासनोपरि. You understand the meaning, पारिजातस्य छायायाम् – under the shade of the पारिजात वृक्ष. हेमसिंहासन उपरि – there is a golden आसन. Over that आसीनम् – the Lord is seated. What type of Lord? अम्बुदश्यामम् – who is dark like a cloud.

आयताक्षम् – the one who has got a long and beautiful eye.
 अलङ्कृतम् – who is well decorated. चन्द्राननम् चतुर्बाहुम्
 श्रीवत्साङ्कित वक्षसम्, and that too not lonely, रुविमणी, not
 only one but two, सत्यभामाभ्याम् सहितम् कृष्णमाश्रये. This is
 not for chanting but this is for meditating. Suppose before
 विष्णुसहस्रनाम पारायणम् you meditate upon the Lord as
 described in these four or five ध्यानश्लोकs then your
 पारायणम् will become not mere कर्म, but it becomes
 ध्यानसहितम् कर्म. And according to scriptures ध्यानसहितम्
 कर्म is superior to ध्यानरहितम् कर्म. Therefore, here the word
 अवरम् कर्म means ध्यानरहितम् कर्म. More details we will see
 in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
 पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

मन्त्र 7:

प्लवा ह्येतेऽहं यज्ञरूपा अष्टादशोक्तमवरं येषु कर्म ।

एतच्छ्रेयोयेऽभिनन्दन्ति मूढा जरामृत्युं तेषु नरेवापि यन्ति ॥ ७ ॥

After introducing the परा and अपराविद्या in the first section, now in the second section the उपनिषत् is talking about अपराविद्या more elaborately. And as we had seen earlier पराविद्या is spiritual knowledge, the knowledge of the ultimate cause of the creation. We can say कारणविद्या is पराविद्या. And अपराविद्या is all the product born out of that one cause, in short, the entire creation is कार्यम् and the knowledge of this creation is called अपराविद्या. Or to put in another language, spiritual knowledge is पराविद्या and material knowledge is अपराविद्या. And coming to our original scriptures the वेदs themselves, the वेदपूर्वभाग is called अपराविद्या and वेद अन्त भाग is पराविद्या. Now the उपनिषत् elaborates on the अपराविद्या occurring in the वेदs. Even though all the material sciences can be called अपराविद्या, वेद does not deal with all those अपराविद्याs, but only that part of अपराविद्या which is occurring in the वेदs, that Vedic अपराविद्या part is being elaborated in this section. And in the last class I pointed out that the Vedic अपराविद्या can be divided into two portions – one is called the कर्म portion, dealing with all types of rituals and उपासन portion, dealing with all types of meditation. All कर्मs as well as all उपासनs come under अपराविद्या alone. In short, wherever there is duality there is अपराविद्या. कर्म involves duality, even meditation involves duality, because

there is a division in the form of meditator and meditated. Of these two parts of अपराविद्या, the उपनिषत् has taken up the कर्म part of अपराविद्या. And first we talked about the glory of कर्म, the plus points of कर्म and now from the seventh मन्त्र onwards it is talking about the minus points or the negative aspects of कर्म. What are the plus points of कर्म? First the उपनिषत् that they are all valid, all Vedic rituals are certainly reliable. And if the Vedic rituals fail, not because of the defect of the rituals themselves but because of the deficiency of the performer and the performance. But rituals can never fail if done properly. That is the first glory. And the second glory is that the rituals can bless a person with all types of benefits belonging to this लोक as well as the other लोक. We have got countless rituals for improving our own health, for getting children, grandchildren, wife, house, car all those things and we have got rituals for getting higher लोकs also. And thereafterwards the उपनिषत् says going to higher लोकs is a pleasant experience, people will be welcoming with garland, with एहि, एहि etc., and they will glorify you and treat you as first class citizen and not as second class citizen. Thus these are all glories of कर्मकाण्ड or the glories of कर्म in general. Now, the उपनिषत् wants to be impartial, we have talked about the plus points, we will now talk about the minus points. And what are the main minus points that the उपनिषत् wants to highlight. It is the ephemeral nature of both कर्म and the

कर्मफलम्, कर्मणाम् अनित्यत्वम् and कर्मफलानाम् अनित्यत्वम्.

For this we have to remember certain fundamental principles. Any action is born out of certain important accessories, I told you in the last class for any action to be generated we require certain inevitable factors, those factors are called in English as accessories, in संस्कृत it is called कारकानि. what are the accessories required? First of all the

i) कर्ता – the very performer is required. It is called the subject of the action. Generally in grammar, it is put in nominative case.

Then the second thing we require is

ii) An object of action. If you say I am eating, “who is the eater?” is the first question. The second question is “what is eaten?” That is put in second case, accusative case. द्वितीया विभक्ति, it is referred to as object कारकम्. Then the next thing is,

iii) With what instrument do you eat? Which will vary from individual to individual, some people use their hands and some people who are supposed to be progressed use the spoon and forks etc. If you go to China or Japan they may use chopsticks. They are all called करण कारकम्, the instrument accessories. Then the next question is,

iv) For whose benefit or for what purpose you are doing the action? The purpose is always kept in view. A father says I

have to earn and earn and earn and earn, because I have got one son and one daughter (it's a big issue now, in those dozens after dozens they managed, now one son even for pre-LKG admission lot of money they need to spend. So, children's education, son's education, daughter's education and in certain communities वरदक्षिणा is another big issue. So, for what purpose I am going to work? Not for my sake, but to raise my children and to settle them in life. Then the children will become what? Not subject nor object nor instrument but they are the beneficiaries, सम्प्रदान कारकम्. Then you have to talk about the

v) Location where you do the action. Where are you working? In Madras or Mumbai or Trichy or Coimbatore? That is called अधिकरण कारकम्. Thereafterwards to do any action you require various materials, resources are required,

vi) The place from where you get the resources is called अपादान कारकम्.

That is why in संस्कृत we have got nominative case, accusative case, instrumental case, dative case, ablative case and finally locative case. Thus the six cases संस्कृत gramamar refer to the षड् कारकानि and only when the subject, object, instrument etc., are there any action can take place. Now, suppose here there is an action of talking. There is somebody to talk, the subject is there; also there is something to talk; so, subject is required, object is required, instrument is required, all the students are beneficiaries are required, if all these

things are there then only a talk can go. Above all location, if rain comes class will be in trouble, why, one कारकम् is missing class cannot take place. All other things are there but I am not there then also class cannot take place. Place is there, I am there, no rain but you chose not to come then also class cannot take place. So all the कारकम्s will produce क्रिया. Therefore, the first lesson is कारक जन्य क्रिया. An action is that which is born out of कारकs or accessories.

Then the next lesson that we learn is, once the action is produced, that action itself will produce a result. Thus क्रिया जन्यम् फलम्. From every action whatever consequence comes that consequence is called फलम्. It is a three tier arrangement कारक → क्रिया → फल. कारक जन्य क्रिया, क्रिया जन्यम् फलम्. This law is applicable to any action in life, whether it is secular action or sacred action. Suppose a person wants to produce a material, wants to start a factory he will look for what? Before starting production, he has to look for कारकs, where should be the factory, workers are required, raw materials sources are required. All these struggles are to acquire what? कारकानि. Once your factory is set up it means what? कारकs are ready, then you will say production will start कारक जन्य क्रिया. Why do you want to produce? All the production क्रिया are meant for the फलम् of money or anything else which money can give. Now, the उपनिषत् wants to say that in कर्मकाण्ड also कारकs are there क्रियाs are there and फलम्s are there. And having said this much the

उपनिषत् wants to say that *as the cause is, so the effect is*. To apply Newton's law of action, every action has an equal (opposite not now) result. Any action has proportional result. And therefore, the उपनिषत् applies the logic, if the cause is finite in nature, the effect also will be finite. Because यथा कारणम् तथा कार्यम् – *as the cause is, so the effect is*. This is another law you should remember. What are the previous two laws? कारक जन्य क्रिया, क्रिया जन्यम् फलम्. The next one is, *as the cause is, so the effect is*.

Now if all these principles are ready then we are ready for the conclusions. Now what the उपनिषत् says is all the accessories, कारकs are finite in nature. All the accessories used in any action is finite in nature. Taking the ritualistic section itself like all people, who perform the action itself, the people are finite in nature, and various oblations are offered, which are finite in nature, a होमकुण्ड or यज्ञसाल is created, which is finite in nature. Thus all the कारकs, we saw in the last class that eighteen people are involved अष्टादश उक्तम्, which came in मन्त्र No. 7, second line अष्टादश यज्ञरूपाः, यज्ञरूपाः means accessories or कारकानि. All the eighteen कारकs used in the ritual are प्लवाः अदृढाः. प्लवाः means they are like fragile boats, like catamaran used in huge Atlantic or the Pacific Ocean. That means it is highly fragile and perishable. What are fragile and perishable? The कारकs used are fragile and perishable. Now if the कारकs are finite, out of कारकs what is produced? Go back to the first law, कारक

जन्य क्रियाs. If the कारकम्s are perishable then कारक जन्य क्रिया अपि अनित्यभूत एव. There is no such thing called eterenal कर्म. Can you think of any कर्म eternal? There is no नित्य क्रिया. So, since कारकs are अनित्यम्, क्रिया is also अनित्यम्. Then what is the next step? क्रिया जन्यम् फलम्. That means what? If क्रिया is अनित्य then क्रिया जन्य फलम् अपि अनित्यम्. And waht is the highest फलम्? स्वर्गलोकः, अमृतपानम्, रम्भोर्वशी नृत्य दर्शनम्. So, all these are the wonderful फलम् of the पुण्य कर्मs. But since the biggest कर्म is ephemeral, you will not know that the फलम् - पुण्य and all - are getting exhausted and one day in the middle of a beautiful dance show two people come. They say time up. Time up for what? To go back to कूवम्, as the fish in कूवम्. Therefore, the उपनिषत् says, अष्टादश यज्ञरूपाः एते प्लवाः अट्टाः – they are like fragile boats, येषु कर्म – upon these eighteen कारकम्s alone अवरम् कर्म is located, is born out of. And why it is called अवरम् कर्म I told you in the last class. कर्म is of two types, one is कर्म supported by meditation and the other one is कर्म not supported by meditation. If you chant विष्णुसहस्रनाम, after doing the ध्यानम् of विष्णु it will be called ध्यानसहितपारायणम्. Suppose you don't do any ध्यानम् and chant it then it is ध्यानरहितपारायणम्. ध्यानसहित कर्म is superior and ध्यानरहित कर्म is inferior. That inferior कर्म is here called अवरम्. And with this finite कर्म if a person wants to get मोक्ष, if a person wants to get eternal security, until death I want security the उपनिषत् says he is the greatest

fool in the world, because he wants infinite result through finite means. Therefore, उपनिषत् says मूढाः एतत् श्रेयः अभिनन्दन्ति – only fools, thoughtless people will claim that they can get security by working in the office for miserable twenty five years or doing some business for forty-fifty years, they want to amass wealth and through that wealth they hope to get eternal security, and instead of wealth giving security to them they are now worried about the security of the wealth. “स्वामिजि, everywhere banks are giving 11% interest only.” “We have to fight against the inflation,” so thinking they deposit here and there. “I am not discouraging them from depositing, but what I am saying is if you are going to expect permanent security or पूर्णत्वम्, if you are hoping to get security out of them, there is nothing more foolish than that. This is what उपनिषत् is saying.” So, मूढाः अभिनन्दन्ति, it is the fools who claim एतत् श्रेयः, एतत् means अवरम् कर्म, this inferior कर्म to be श्रेयः, श्रेयः means मोक्षासाधनम्, as a means of security. And what will happen to them? They will earn and after sometime they will lose that money, and if they say “I will not lose the money for I have got so much money,” money may not go from them but they will go away from the money. That means what? Everything is perishable. Therefore, ते जरामृत्युं पुनरेव अपि यन्ति – they will only go from मरणम् to मरणम्, पुनरपि जननम् पुनरपि मरणम् cycle alone is their lot. Even स्वर्ग is not eternal, they will have to come down. Then a person may say “I am not worried about

मरणम्.” Many people say so. I am not bothered स्वामिजि, right now I am ready. They just mouth the words but when यमधर्मराज comes they we’ll see tomorrow. They will just tell that I am ready today itself. So, if a person says I am not afraid of मरणम् to such a person यमधर्मराज says not only मरणम् but there is another problem जरामृत्युं, जरा means old age, one by one the faculties go away. Are you ready to withstand all of them? That is the question here. So, ते means ते मूढाः जरामृत्युं एव अपि यन्ति.

Verse No. 1.2.8

अविद्यायामन्तरे वर्तमानाः

स्वयं धीराः पण्डितं मन्यमानाः ।

जङ्घन्यमानाः परियन्ति मूढा

अन्धेनैव नीयमाना यथान्धाः ॥ ८ ॥

So in the previous verse it was pointed out that the limitation of कर्म is that it cannot give मोक्ष. Even the most sacred कर्म, even the biggest ritual of the वेद cannot give मोक्ष.

न कर्मणा न प्रजया धनेन त्यागेनैके अमृतत्वमानशुः । ... ॥
कैवल्योपनिषत् १-३ ॥

कर्मणा न मोक्षः, प्रजया न मोक्षः, your hanging onto your children they will take of me etc., whether they will perform श्राद्धम् itself is doubtful; so you are depending upon प्रजा heavily and the next one धनेन न मोक्षः, “suppose if I am not having issues and all, then there is a place where if I deposit

money they will perform my श्राद्धम्” such beliefs are also there. Therefore, with धनम् I can do this and that; the उपनिषत् says, none of them can give you liberation. That was the topic of previous मन्त्र; कर्मणा न मोक्षः. And therefore, in this मन्त्र he उपनिषत् says, whoever holds on to कर्म, they are to be strongly condemned, whoever holds on to कर्म, those कर्मिs, those ritualists are heavily criticized here. And what are their problems? It is enumerated one by one.

अविद्यायाम् अन्तरे वर्तमानाः – they are steeped in ignorance. And what is the basic ignorance? Of course, Self-ignorance is the basic ignorance and in addition to that they have got so many other ignorances also, for example, कर्मणा मोक्षः is another type of ignorance. They say there are four paths to मोक्ष. This is one of the biggest ignorance, which is highly publicized also, publicized ignorance. what is that? Four paths to मोक्ष. What are the four paths? कर्मयोगेन मोक्षः, भक्तियोगेन मोक्षः, ज्ञानयोगेन मोक्षः, राजयोगेन मोक्षः. And they say if you don't like Saturday and Sunday classes then you do service to the society, you will get मोक्ष. The उपनिषत् says these are all the biggest misconceptions. And unfortunate thing is all those people who say that there are four paths to मोक्ष they claim that they are teaching the वेदs. वेदान्त very clearly says

न कर्मणा न प्रजया । ... ॥ कैवल्योपनिषत् १-३ ॥

So thus, these people अविद्यायाम् अन्तरे they think that कर्म will give मोक्ष, they are all misconceptions. Not only they are full of misconceptions, they have got further problems they do

not know that they are ignorants. They do not know that they do not know. Four types of people are there in the world –

i) *He who knows not and knows not he knows not; he is a fool, shun him.*

ii) *He who knows not and knows he knows not; he is ignorant, teach him.* Because if he knows that he does not know, at least he will come to class. First type won't come to the class itself, because he is not aware of the fact that doesn't know. He will never go to anyone. Second person doesn't know but is aware of that he doesn't know, therefore, he will be humble enough. *Therefore, he is ignorant, teach him.*

iii) *He who knows and knows not he knows.* One who knows very well but he is not aware of his greatness *like आज्ञेय*, his glory he doesn't know. If somebody tells him about his glory he will come to know. *He is asleep, wake him and learn.*

iv) *He who knows and knows he knows, he is wise. Follow him.*

Now the उपनिषत् talks about a fifth type. We know only four types. The fifth type is

v) *He who does not know and thinks he knows.*

That only has been said here, look at the second line. **स्वयम् धीराः पण्डितम् मन्यमानाः** – they do not know anything but

they claim that that they are intelligent and they claim that they are learned people. So, स्वयम् धीराः पण्डितम् मन्यमानाः, like that our son-in-law story. I have got a son-in-law, who has got all thirty qualities among the thirty-two. Only two are not there. What are they? Neither he knows by himself nor can he understand when taught by somebody else. Who wants such a son-in-law? So, उपनिषत् says whole world is full of such son-in-laws. So, स्वयम् धीराः पण्डितम् मन्यमानाः, they think they know by reading some articles here and there, where those books are themselves are misleading books, unfortunately, वेदs are in संस्कृत, many people do not know what is written, therefore, translations are read and most of the translations you see are non-traditional translations. Wherever four paths are mentioned you can understand it is अवैदिक मार्गः. It is not said in the वेद at all. And what is the lot of those people? जड्घन्यमानाः – so those confused people are जड्घन्यमानाः, they are afflicted by, affected by, battered by varieties of problems in life, because all their expectations are wrong expectations. They want happiness from that where there is no happiness. They are looking for security from that, which can never give security. They want fulfillment from that, which is never full. Therefore, when the life is a series of unintelligent expectations, no expectation will be fulfilled therefore, every moment I am disappointed. Therefore, they are battered left and right by varieties of problems and thus परियन्ति. When they face problem in one area they quit that area and go to

another place, and this also what? It is like *from frying pan to fire*. Because wherever you go in the world they are all finite in nature, all the fourteen लोकs are कर्मफलम्. Therefore, they are all insecure in nature. That is why in the पुराणs we think that the इन्द्र must be the happiest person, because he has got इन्द्रपदवि, he is the lord of even all the gods, we think he is very happy, but you read the पुराणs anybody is doing more number of यागs इन्द्र is worried that his position will go away. Because once a person completes hundred यागs, he is candidate for next इन्द्रपदवि. Therefore, you read in the पुराणs इन्द्र will try create one problem or the other. In fact maximum insecure person is इन्द्र. The higher you go the more insecure you are. Therefore, परियन्ति – they from place to place. All because of what? मूढाः – non-thinking they are. नित्य-अनित्य-वस्तु विवेक रहिताः. And when they are confused they take help from other people, who are also equally confused. Like that अन्धेनैव नीयमाना यथान्धाः – just as the blind people led by blind people only fall into ditches and suffer, similarly the whole world is depending upon confused people only. And who is the one who is not blind? ज्ञानि is the only one who is not blind. Or शास्त्रम् is the only one which is not blind. Other than शास्त्रम् and ज्ञानि wherever you go that will mislead you only. Continuing;

Verse No. 1.2.9

अविद्यायां बहुधा वर्तमाना वयं
कृतार्था इत्यभिमन्यन्ति बालाः ।

So, the उपनिषत् continues the criticism of the ritualists. Here we should be very very careful. The rituals are of two types. One is called सकाम कर्म and another is called निष्काम कर्म. Here the उपनिषत् is discussing सकाम कर्म only, which will give worldly results, which are all perishable in nature. Therefore, here the criticism is only of those people who are doing काम्यकर्म or सकाम कर्म alone will take a person from संसार to संसार. We should not include निष्काम कर्म in this list. निष्काम कर्म are not criticized because निष्काम कर्म will not produce material results but they can produce चित्तशुद्धि and from चित्तशुद्धि they can lead to ज्ञानम् and from ज्ञानम् they can lead to मोक्ष. Therefore, वेद never criticizes निष्काम कर्म. That is why in the गीता second chapter also we saw

यामिमां पुष्पितां वाचं प्रवदन्त्यविपश्चितः ।

वेदवादरताः पार्थ नान्यदस्तीति वादिनः ॥ २-४२ ॥

कामात्मानः स्वर्गपरा जन्मकर्मफलप्रदाम् ।

क्रियाविशेषबहुलां भोगैश्वर्यगतिं प्रति ॥ २-४३ ॥

भोगैश्वर्यप्रसक्तानां तयापहतचेतसाम् ।

व्यवसायात्मिका बुद्धिः समाधौ न विधीयते ॥ २-४४ ॥

All the काम्यकर्म meant for the material results, which कृष्ण strongly condemns. And in the next line He says

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन । ॥ २-४७ ॥

Condemning the कर्मs first, thereafter He says therefore, you should do कर्म! Isn't it contradiction? कृष्ण criticizes कर्म and says therefore, you should do कर्म. How do you resolve the contradiction? कृष्ण criticizes सकाम कर्म and asks अर्जुन to do निष्काम कर्म. Therefore, all these मन्त्रs are criticism of what? सकाम कर्म. So, if a person does a ritual or any जप and he says this is for

धान्यम् धनम् पशुम् बहुपुत्रलाभम् शत संवत्सरम् ... ॥
ऋग्वेदसंहिता २-६-२७ ॥

Then that जप is criticized. But it does not mean you should not do जप; it says do the जप but change your सङ्कल्प. So, the criticism is not of the rituals per se, the criticism is of the motive with which it is done. So, if he says

ममोपात्त समस्त दुरित क्षय द्वारा श्री परमेश्वर प्रीत्यर्तम् ज्ञान
वैराग्य सम्प्रदानार्थम् वेदान्त श्रवण मनन निदिध्यासनार्थम्

That कर्म is glorious you can do. But what कर्म is criticized? स्वर्गप्रदकर्म, धनप्रदकर्म such कर्मs are criticized. We should be very careful. Other what will happen? People will drop all the कर्मs. Remember rituals are not to be given up, they are very very important. Here the criticism is of सकाम कर्माणि. निष्काम कर्मs are extremely important. That is an aside note we have to add.

So, here अविद्यायाम् बहुधा वर्तमानाः – these people are steeped in ignorance and this ignorance is of what? बहुधा – varieties of confusion. Fact is always one, but are always many. Suppose

there is a rope in a place where there is no sufficient light. There is rope that knowledge is only one. But suppose you don't know it is rope, then the mistake can be many. You can take it as a snake also, you can take it as a माला also, you can take it as a pipeline also, you can take it as anything. Errors are always many. Therefore, here उपनिषत् says, बहुधा अविद्यायाम्. Here अविद्या means error. So, varieties of errors with regard to जीव, with regard to जगत्, with regard to ईश्वर. What are the errors with regard to जीव, myself? That I am finite, mortal. What is the error with regard to world? The world will make me happy. If I make certain adjustments here then it will be all rosy. Like wave taking bath in the ocean, we think that a particular set of conditions are fulfilled then the life will be smooth going. we have been thinking that way right from our childhood. as children we thought – parents life so good, no exams! Because as child we have got only one headache, i.e., examination. And we find that the father comes from the office and reads Stardust only. He doesn't read physics or chemistry. Mother is watching serials all the time. Therefore, what a nice life! Will that day come when I will also become parent? Then you become parent and then say those childhood days no worry at all. So, for everyone postpones the peace of mind thinking that a set of conditions are to be fulfilled, fulfilling which life will be all rose, that is the error with regard to the world. And then there is an error with regard to God also. What is that? He is sitting in वैकुण्ठ,

He is sitting in कैलास. And after death I will have to travel, and travel, and travel and reach the Lord. That is the error with regard to the Lord. And daily he does अर्चन also, “I offer my नमस्कारम् to the all-pervading Lord.” Can you see the contradiction? “I do नमस्कारम् to the all-pervading Lord, who is in वैकुण्ठ.” You can say all-pervading Lord, who is in वैकुण्ठ *also*. But if you say that I have to go and reach भगवान्स feet, that is error with regard to ईश्वर. Thus, ईश्वर error, जीव error, जगत् error. So, बहुधा वर्तमानाः. And वयम् कृतार्थाः इति अभिमन्यन्ति. They say all the time surrounded by so many problems, he says वयम् कृतार्थाः – I am very very fine. Like that person in the forest who was chased by the tiger and he ran and ran and ran and then he hit against a rock and fell into a well, a well without a parapet wall. While falling he caught hold of a plant which was on the side of the well. And down below the well is so deep and there are so many rocks and a few snakes also. It is so frightening down below and above it is the tiger which is chasing for him to come up so that it can eat him. And then he thought he can hang but slowly the shoulder is paining and while falling what he done is there was some honeybee comb was there which was disturbed and it was stinging in all over. And a rat was slowly biting the root of that plant, which is already week and may fall down at any time. Now, when he is surrounded by all these problems one honey drop was falling. He is just sticking out his tongue and trying to taste that honey and say “Ah,

wonderful life.” The उपनिषत् says, this is the so called peace of mind that these miserable संसारिs are enjoying. One side tiger, another side snake and another side bee, and he says वयम् कृतार्थाः. We are all blessed; we don’t require ज्ञानम्, why should we attend your class after all? “We don’t require वेदान्त, we don’t require मोक्ष, we don’t require ज्ञान, we are happy with our wonderful life,” इति अभिमन्यन्ति. And we cannot push वेदान्त into their throats; unless they discover the necessity of वेदान्त, you can never enforce. Therefore, the उपनिषत् says, don’t enforce वेदान्त upon them, because they are all बालाः – immature people, childish people, they have not yet recognized what is the human problems, what is the human goal, and what is the cause; the basic things they have not realized at all. Then what can you do? We have to only say bless them, continue with this संसार and the day you discover the संसार, then come to वेदान्त. At that time I won’t get angry with you, I will be under the same tree, you can come back and again learn. Therefore, the उपनिषत् says, बालाः अभिमन्यन्ति. And why they don’t recognize this problem? Because कर्मिणः रागात् न प्रवेदयन्ति – because of their excessive attachment to worldly things around, not only things but beings also. All the time their mind is pre-occupied with the things and beings and acquiring various things to protect them and thereafter maintaining them, योग and क्षेम. All the time योगक्षेम obsessed mind that there is no time to think of the fundamental question of life. Ok, living like this what

am I going to achieve? As स्वामि विवेकानन्द says elsewhere, “You might have lived for hundred years.” I am celebrating स्वर्णाभिषेक. And what is the qualification? I have got fourth generation grandchild. For that grandchild a special अभिषेकम् also is taking place. It is a great achievement, fourth generation I have survived. विवेकानन्द says, “Even a tortoise survives 350 years.” So therefore, what is the use of living long? What is the use of having a huge family, which consists of a village itself? What achievement is there in that? So you should ask the question, what did I achieve out of this life? When you get good knocks you will understand, says the उपनिषत्. Therefore, रग्नात् – because of worldly obsession न प्रवेदयन्ति. and therefore, what happens? तेन आतुराः – because of this attachment they are all the time miserable. आतुराः means दुःस्वार्ताः, miserable. Either depressed or jealous or worried or anxious or frightened, काम, क्रोध, लोभ, मोह, मद, मात्सर्य they take their turn on the time. And क्षीणलोकाः व्यवन्ते. The tragedy is this human life itself is limited, we have got this human life through our पुण्यकर्म. So, before our life ends we have to get this knowledge and if we do not make use of this life every day our पुण्यम् is made use of. If we do not make use of this wonderful human birth क्षीणलोकाः – here लोकाः means पुण्यफलम् – all the पुण्यफलम्s will be exhausted. And व्यवन्ते. भगवान् will say giving you a human birth, you did not accomplish anything, you were only a

burden to the earth, and therefore, next one I will make you a cockroach. So, व्यवन्ते – they fall into lower जन्मs.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

मन्त्र 9:

अविद्यायं बहुधा वर्तमाना वयं कृतार्था इत्यभिमन्यन्ति बालाः ।

यत् कर्मिणो न प्रवेदयन्ति रागात् तेनातुराः क्षीणलोकाश्च्यवन्ते ॥ ९ ॥

The उपनिषत् continues with the topic of अपरा विद्या. The अपरा विद्या part of the वेदs is being discussed here. And within the वेदs, अपरा विद्या consists of the first part of the वेदs. The first part being the पूर्वभाग and this पूर्वभाग itself has got two divisions the कर्म or the ritualistic portion and उपासन, the meditative portion. Of these two forms of अपरा विद्या, the उपनिषत् is dealing with ritualistic portion of अपरा विद्या talking about both its plus points as well as its minus points. The plus points have been already talked about and that is the rituals are always valid, reliable. Even though we do not know how the rituals produce the results, even though it is not scientifically provable, the connection cannot be scientifically shown still the rituals are reliable. Not only they can produce इहलोकफलम् but also परलोकफलम्. And if at all the rituals do not produce the results it is only because of the deficiency in its performance. And not only it will produce इहलोकफलम् and परलोकफलम्, in the स्वर्गलोक he will be welcomed by the citizens, and he can enjoy for long time. Having talked about the plus points now the उपनिषत् is talking about the minus points of rituals. And when I say rituals here you should remember that the उपनिषत् is talking about the सकाम कर्माणि alone. *The criticism is only of सकाम कर्म, निष्काम कर्म is never criticized because निष्काम कर्मs are going to*

indirectly help a person to attain मोक्ष. Therefore, निष्काम कर्म can be taken as मोक्ष मार्ग indirectly. Therefore, that should never be looked down upon, and nobody should give up निष्काम कर्म. By निष्काम कर्म I mean कर्म's meant for purification. So, वित्तशोधककर्माणि should be always respected and followed, seeing the criticism of कर्म's in this मन्त्र one should never give up the नित्यकर्म's like सन्ध्यावन्दनम् or prayer or temple visit, one should never give up. Maximum what one can do is if these कर्म's are done with material motives he should not drop those कर्म's but he should change the motive. If he has been going to a temple it is a कर्म he need not drop but he can change the motive while doing नमस्कार he can say अन्नपूर्णे सदापूर्णे ... ज्ञानवैराग्यसिद्ध्यर्थम्. Similarly, whatever कर्म's he has been, he is not supposed to drop because of criticism but he is supposed to modify. What is the modification? By changing the सङ्कल्प "Oh Lord! give me more opportunity to do श्रवणम् and if I am not able to do मननम् going home (for many people the उपनिषत् study is only during class hours, if missed this class then next class only and that if class is there!), so we can again pray doing the same कर्म "Oh Lord! give me more opportunity for dwelling upon the teaching." And if I have got deficiency in qualification then "Oh Lord! make up those deficiencies." Therefore, कर्म's are not to be given up but they are only to be modified in terms of the motives. Here the criticism is not rituals per se but the

criticism is of सकाम कर्मs, अर्थकामप्रधान कर्मs. And to criticize the सकाम कर्मs the उपनिषत् is criticizing the सकाम कर्मs. What is the difference between कर्म and कर्मि? कर्म is ritual and कर्मि is ritualist. They are criticized here. In the ninth मन्त्र we saw in the last class अविद्यायाम् अन्तरे वर्तमानाः – so they are full of misconceptions because, one and the same ritual can be used for two different purposes, if it is done with material benefit it will give finite result and the very same ritual done with spiritual motive it will give मोक्षफलम् ultimately. Thus, कर्म can be अर्थकामप्रदम् or मोक्षप्रदम्. सकाम कर्म is अर्थकामप्रदम् (प्रदम् means giver and अर्थकाम means pleasure and sense objects). So, कर्म remaining the same it can be either अर्थकामप्रदम् which is finite or the same कर्म can be मोक्षप्रदम्, not directly but by giving you purification then leading you to knowledge etc. Therefore, who is an intelligent person? The one who does सकाम कर्म is unintelligent but the one who is doing निष्काम कर्म is intelligent. And these सकाम कर्मिs the उपनिषत् says अविद्यायाम् अन्तरे वर्तमानाः, they spend thousands of rupees and buy a chalk piece. Is it a good business? Even from business angle buying a chalk piece for thousand rupees, isn't it an unintelligent business. So, सकाम कर्मि buys finite things with सकाम कर्म whereas the निष्काम कर्मि is the best businessman, even from business angle he is the best person because he buys मोक्ष. But of course, you should not be confused निष्काम कर्म will not directly give मोक्ष, it gives you

चित्तशुद्धि, then a yearning for attending the classes and thereby gaining knowledge and ultimately मोक्ष. Therefore, परम्परया निष्काम कर्म buys मोक्ष, therefore, intelligent people use मोक्ष intelligently and unintelligent people steeped in ignorance they say this is enough for me like a child giving up a five hundred rupee note and buying a balloon and saying I am very satisfied. Therefore, the उपनिषत् says तेन आतुराः – these सकाम कर्मिs are miserable ones, wretched ones, unintelligent business people. Why? Because they will get the सकाम कर्मफलम् in the form of heaven etc., but what will happen? क्षीणलोकाः. So, I told you in the last class लोका means कर्मफलम्. So, they will be spending their material results and in due व्यवन्ते – from the highest status that they enjoy they will fall either to मनुष्यलोक or still worse if the old सञ्चितकर्म is going to be negative they will be born even as lower beings. So, व्यवन्ते here is not physical fall but it is a spiritual fall. They get more away from मोक्ष. This alone कृष्ण tells in the गीता in a beautiful language

अन्तवत्तु फलं तेषां तद्भवत्यल्पमेधसाम् ।

देवान्देवयजो यान्ति मद्भक्ता यान्ति मामपि ॥ गीता ७-२३ ॥

भगवान् says I have got two pockets. In one pocket I have अनित्यफलम् and in another pocket I have नित्यफलम्. I have kept my hands on both the pockets. After doing नमस्कार whatever they ask for I will give. But the मोक्ष pocket, the hand doesn't have any work at all. It is in the pocket only, not being used at all. In fact, the hand has become numb whereas

the other hand is paining because ‘give me this, give me that’, constantly they ask. But one thing भगवान् says I don’t want to influence their decision, I have given them बुद्धि, let them choose, whatever they choose I will definitely give. But I give a statutory warning अन्तवत्तु फलं तेषां, as even I am giving the फलम् I give a warning “This is perishable commodity, fragile.” Like that money or people or relationship or Indian primeministership or American presidentship either because of coalition party withdrawal or because of impeachment you are in trouble. Do you want anything? Continuing;

Verse No. 1.2.10

इष्टापूर्तं मन्यमाना वरिष्ठं

नान्यच्छ्रेयो वेदयन्ते प्रमूढाः ।

नाकस्य पृष्ठे ते सुकृतेऽनुभूत्वेमं

लोकं हीनतरं वा विशन्ति ॥ १० ॥

Almost the same idea as in the previous मन्त्र, further clarification is given. So, in the previous मन्त्र, अविद्यायाम् अन्तरे वर्तमानाः was said, so these ritualists are steeped in ignorance. Here the teacher uses still stronger word प्रमूढाः. मूढाः means fools, प्रमूढाः means filtered fools. Why they are so? Because, इष्टापूर्तं वरिष्ठं मन्यमानाः. इष्टापूर्तं refers to actions, rituals. इष्टम् is a type of ritual known as श्रौत कर्माणि, वैदिक rituals and पूर्तम् is more स्मार्त कर्माणि, which is in the form of service activities.

वापीकूपतडागादिवापीकूपतडागादि देवतायतनानि च ।

अन्नप्रदानमारामः पूर्तमित्यभिधीयते ॥

digging wells for the sake of public utilities, वापी, कूप, तडागम् and देवतायतनानि च building temples or schools, or अन्नप्रदानम् giving free food when there are functions, festivals etc., giving water, giving buttermilk, आरामः building rest houses for the pilgrims etc. In short, पूर्तम् means all types of social service and इष्टम् means all types ritualistic activities where अग्नि in involved like अतिरुद्रम्, महारुद्रम् etc., done for the sake of the well being of the society. So therefore, इष्टम् means वैदिक rituals and पूर्तम् means social services. All are different types of कर्मs alone. And all these कर्मs can be done in two ways –

- Material motive,
- Spiritual motive.

Material motive means I do all the कर्मs for getting either name or fame or some other benefit. So, I will make sure that whatever I do is videotaped very well, recorded very well, showing to all the guests and thereafterwards applying for different types of honor, पद्मश्री, पद्मभूषण, पद्मविभूषण etc., they send the application telling I have done all these things, give me the award. That becomes what? It is a service but सकाम. Similarly, I can do rituals and rituals and rituals, सकाम. So, this सकाम कर्म is criticized here again. We are not talking about निष्काम कर्म. निष्काम इष्टम् is not only wonderful, it is must also. And incidentally for संस्कृत

students the word इष्टम् has two meanings. One is प्रियम्, fond of. That is derived from the root √इष् – इच्छति, to desire. The very same word इष्टम् can be derived from another root √यज् – यजति, to worship. From that root when you derive इष्टम् means worship, religious worship. So, whatever is liked is also called इष्टम् and a worship is called इष्टम्. In this context इष्टम् should be translated as वैदिक worship only. *And this worship as well as social service can be done for the purification of the mind that is not only wonderful but it is a must for every student.* I am stressing this because very often students ask “स्वामिजि, we all have to the वेदान्त level, now hereafter shall we go to the temples, shall we give up सन्ध्यावन्दनम्.” All such doubts may come, so let there not be any doubt that *whatever religious worship or individual religious disciplines you practice better continue and if you don't have any such practice better so it because they all will be useful in grasping वेदान्त.* And if at all you have to make a change, what change you have to make? Do the सङ्कल्प properly ममोपात्त समस्त दुरितक्षयद्वारा श्री परमेश्वर प्रीत्यर्थम्, नारायण प्रीत्यर्थम्, भगवत् प्रीत्यर्थम्, everyone has to do. Going to temple, doing पूजा, doing जपा, all these should never be given up. And even if your mind is very much pure, you have reached a state of purity; according to शास्त्र even a purified person cannot drop these religious worships without taking संन्यास. Only if he takes formal संन्यास and quits the house then alone he can drop rituals otherwise he has to

necessarily do, maximum he can drop is if he is highly purified he can reduce the duration but total giving up of religious activities is never allowed for a गृहस्थ. And even if he doesn't require it *but for the other members of the family, to serve as a model he will have to do whatever prayer he is supposed to do. If you do not know सन्ध्यावन्दनम् and all then do at least गायत्री जप. गायत्री also if you do not know then chant रामनाम, कृष्णनाम etc. Therefore, some नामजप, some prayer etc., is a must.* From these मन्त्रs we should never misinterpret and drop the ritual. Here the criticism is only of सकाम इष्टापूर्तम्. So, these ignorant people consider the सकाम इष्टापूर्तम् as वरिष्ठम् – as a great thing, because they consider name and fame and status is the biggest thing in life. And not that अन्यत् श्रेयः न वेदयन्ते – they do not know anything else in the form of श्रेयः. श्रेयः means मोक्ष साधनम्, a spiritual discipline they have not heard, they do not know at all. For them, religious means varieties of disciplines for worldly ends. They know from which temple what type of worldly benefit they can get. Therefore, they know what are the different temples which will fulfill the worldly desires but they do not know religion for Self-knowledge. They are not unaware at all. Therefore, श्रेयः means मोक्ष साधनम्, i.e., निष्काम कर्म also they do not know वेदान्त श्रवणमनननिदिध्यासनम् they do not think at all. For them religion means रामायणम्, and in between slumbering while hearing the stories. They know उपन्यास means not study just

hearing some stories otherwise they will go to some temples “स्वामिजि, isn't it enough, should I study the scriptures. In fact, according to the scriptures scriptural study is the primary thing. They do not know

स्वाध्यायप्रवचनाभ्यां न प्रमदितव्यम् ॥ तैत्तिरीयोपनिषत् १-११-१ ॥

Scriptures uses double negative language. You may give up any other religious practice alright, but one religious practice you should never give up, i.e., the study of scriptures you can never give up. The others things you can adjust here and there. जप, पूजा, तपस्, pilgrimage, let all those be there but they are never at the cost of scriptural study, but unfortunately it is not popularly known at all. From उपनिषत् days onwards itself this problem existed. अन्यत् श्रेयः न वेदयन्ते, they do not know, all because of प्रमूढाः, the filtered ones. And what will happen to them? For being religious they did not study the scriptures, they did not purify the mind, but for doing सकाम कर्म they are going to accumulate पुण्यम्, because they went to different pilgrim centres. They say that they went to रामेश्वरम् and took bath in the 27 wells, in काशि they did श्राद्धतर्पणादि etc., for all those कर्मस that they did they are going to acquire पुण्यम्. And as a result of पुण्यम् what will happen to them? नाकस्य पृष्ठे – they will go to the higher regions of heaven. नाकः means heaven. नाकम्, कम् means pleasure, अकम् means pain. न अकम् means painless pleasure. Because, in स्वर्गलोक one is supposed to enjoy painless pleasure, whereas in मनुष्यलोक we have pleasure alright but it is mixed with

pain but in स्वर्गलोक it is painless pleasure. Painless pleasure means minimum pain or lesser pain. In the स्वर्ग, in the heavens also according to our scriptures various gradations are there. सुवलोक, महलोक, जनलोक, तपोलोक, सत्यलोक five grades are there in स्वर्गलोक itself. LIG group, MIG group, HIG group – lower income, middle income, and high income. A grade officer, B grade officer. इन्द्र will come under HIG group, cabinet ministers like वरुण यम will come under MIG group, then for the next 33 groups of lower देवताs housing board colony. So, here this person because of the पुण्य he will go to the पृष्ठम्. Here पृष्ठम् means higher regions which means either सत्यलोक or ब्रह्मलोक or still lower महलोक, तपोलोक etc., he will go to. Which is born out of what? सुकृते – which is the result of his पुण्यम्. So, सुकृतम् means पुण्यफलम्, so, पुण्यफले नाकस्य पृष्ठे ते अनुभूत्वा – they enjoy a gala time. So, round the year it is December season only. In Madras during the month of December everywhere music will be going on, but in स्वर्गलोक permanent December season, weather-wise also. Therefore, they will enjoy. But what is the tragedy? They will come back. In fact, he will be counting down. दयानन्द स्वामिजि nicely puts it. It is like drinking any soft drink, he will put the straw and drink but even though the drink may be tasty he never enjoys the drink because when his head is down the eye is looking at the level of the drink. Therefore, he is more bothered about the level going down that he drank in absentia. His drinking is in absentia. Similarly

he lives in स्वर्गलोक in absentia because all the time worried about losing. And at last counting down, counting down one day विशन्ति – they will fall down from the heaven. Where? इमम् लोकम् – either the भूलोक or मनुष्यलोक they come to but that also not guaranteed because it will depend upon which part of सञ्चित is fructifying. And the next moment the lowest कर्म can fructify. Therefore, from the ब्रह्मलोक straight to going to पाताललोक chances are there. I am not telling, उपनिषत् is saying, हीनतरं वा – or he may go down still to lower लोकs. These are all what? Limitations of कर्म, अनित्यत्व फलम्. Continuing;

Verse No. 1.2.11

तपःश्रद्धे ये ह्युपवसन्त्यरण्ये

शान्ता विद्वांसो भैक्ष्यचर्या चरन्तः ।

सूर्यदारेण ते विरजाः प्रयान्ति

यन्नामृतः स पुरुषो ह्यव्ययात्मा ॥ ११ ॥

Up to the previous मन्त्र, the उपनिषत् talked about the ritual part of अपरा विद्या. And by ritual we mean those activities in which physical body plays an important role, they are all कायिक प्रधानम्, काय प्रधानम्. Even though rituals require backing of the mind, mind is also involved the physical body is also involved whether it is Vedic or non-vedic, सन्ध्यावन्दनम् may not have fire but their also आदित्यम् तर्पयामि, सोमम् तर्पयामि etc., आचमनीयम् is there, प्रोक्षणम् is there or if it is worldly कर्मs we have to go to office etc., all

these things are there, it is physical प्रधानम्. Now having talked about the कर्म प्रधान अपरा विद्या, now the उपनिषत् is coming to उपासन प्रधान अपरा विद्या, i.e., अपरा विद्या, the lower science which is in the form of meditation. उपासन means meditation. What is the definition of meditation? सगुण ईश्वर ध्यानम् – meditation upon the Lord with various forms. रामध्यानम्, कृष्णध्यानम् or शिवध्यानम् or विश्वरूपध्यानम्, varieties of देवताs are said, meditation upon that. And this is also considered to be कर्म only. But what is the difference here? Physical body is not at all involved; he sits in one place, relaxes the body and even relaxes the breathing and concentrates on only mental focusing. So, the previous one is कार्यात्मक कर्म and the present one is मानस कर्म. मानस कर्म is called उपासनम्. उपासनम् means देवतायाः उप समीपे आसनम्. उप means nearby, आसनम् means dwelling. Dwelling nearby God; not physically, he may be near god physically or not, उपासन means mind is near god. Suppose, शिवरत्नि you do उपवास; the word उपवास also has the same meaning, आसनम् means sitting, वासः means dwelling. Both उपवासः and उप आसनम् have the same meaning. उप आसनम् means sitting near god. उपवासः means dwelling near god. Here we are not talking about physical dwelling but mental dwelling. एकादशी उपवास means we think not taking food is उपवास; not eating is only to save time, because eating means cooking etc., are involved, therefore, you avoid eating. That is not the primary part of उपवास, the time that is saved you use

for mentally living near god, ईश्वर समीप वर्तनम् उपवास. Similarly, उपासनम् also means ईश्वर समीप वर्तनम् मनसा.

Now in the शास्त्र, they have talked about different stages of life also like ब्रह्मचर्य आश्रम, गृहस्थ आश्रम, वानप्रस्थ आश्रम and संन्यास आश्रम; and in each आश्रम one-one साधन is highlighted. In ब्रह्मचर्य आश्रम the highlighting is वेद अध्ययनम् – studying is concentrated; he neither does rituals nor उपासनम् predominantly, you go to any वेदपाठशाला - morning वेद अध्ययनम्, afternoon वेद अध्ययनम्, night वेद अध्ययनम्, always studying वेदs either पूर्वमीमाम्सा or व्याकरण study – study, study, study is students life. There is neither कर्म nor उपासन predominantly. For a ब्रह्मचारि a little bit कर्म is there, a little bit उपासन is there; it is अध्ययन प्रधानम्. Whereas when a person becomes a गृहस्थ then it is कर्म प्रधानम्; अध्ययनम् and उपासनम् is अप्रधानम्, as there is no time to do them. Therefore, for अध्ययनम् also time is not there; स्वामिजि I thought to come but because of an important wedding I couldn't make it. So, social responsibilities are there, family responsibilities are there, therefore, वेद itself understood that, therefore, for गृहस्थ it is कर्म प्रधानम्; उपासन is not nil but उपासन and अध्ययनम् are subsidiary. Then they gave वानप्रस्थ आश्रम, which is उपासन प्रधानम्; कर्म and अध्ययनम् are not zero but they are subsidiary. So, वानप्रस्थ means reduction of activity. Either he goes to the outskirts of the city or at home itself he tries to live a secluded life. If an out-house is possible, he just builds an out-house.

He gives more importance to सगुण ईश्वर ध्यानम् and that lifestyle is called वानप्रस्थ lifestyle, which is उपासन प्रधानम् and it is this that is being talked about in this मन्त्र. In the previous मन्त्र, कर्म प्रधान गृहस्थ आश्रम and in this मन्त्र, it is उपासन प्रधान वानप्रस्थ आश्रम. Then what about the fourth आश्रम? In that कर्म is also reduced, उपासन is also reduced. Both together is called what? अपरा विद्या. In the संन्यास आश्रम the whole अपरा विद्या becomes subsidiary, कर्म and उपासन becomes subsidiary. Then what is focused? वेदान्त. Morning वेदान्त, afternoon वेदान्त, evening वेदान्त.

आसुप्तेरामृतेः कालं नयेद्वेदान्तचिन्तया । ॥ अप्स्यदीक्षितः कृत सिद्धान्तलेशसङ्ग्रहे प्रथमोऽध्याये परिसङ्ख्याविधिविचारे उद्धृत ॥

Till you sleep वेदान्त! For how many days? Until you pass away. आमृतेः कालं नयेद्वेदान्तचिन्तया. Don't attempt today itself. We have all lived in an आश्रम for this spiritual study or scriptures for two and a half to three years. No television, no radio, no cinema, no outing, we have to remain constantly in that आश्रम itself. No varieties of dress also, all the time white वेष्टि and white अङ्गवस्त्रम् only. Everyday same face we have to see, a set of ब्रह्मचारिs. And generally, food also will be almost same type of a few things will be there. And morning वेदान्त, evening वेदान्त, वेदान्त, वेदान्त. Many people enjoy but many people could not take it. We had certain cases where people had mental derangement also. Remember, to get a concentrated dose of वेदान्त also one should have the preparation. That is why they had four nice

आश्रमs – कर्म प्रधान गृहस्थ आश्रम, उपासन प्रधान वानप्रस्थ आश्रम, वेदान्त प्रधान संन्यास आश्रम. Whether you physically go through these आश्रमs or not mentally one has to get performed. So, until now कर्म has been talked about, now for उपासन one मन्त्र. Look at the second line, विद्वांसः. विद्वांसः here means उपासकः, वानप्रस्थ आश्रमिनः उपासकः. Those who have practiced sufficient कर्मs and while practicing कर्मs they were highly extrovert, remember कर्म means extrovertedness. Therefore, उपासन is to neutralize the extrovertedness, a highly restless mind has to be turned inward. And therefore, विद्वांसः means वानप्रस्थाश्रमिनः उपासकः, not ज्ञानि. In certain contexts, विद्वान् means ज्ञानि, in certain contexts, विद्वान् means उपासकः, here in this contexts, विद्वांसः means उपासकः. And if they take to वानप्रस्थाश्रम it means naturally they don't have a regular house. वानप्रस्थ means where they will be staying? In the outskirts of the populace. Naturally, they don't have a regular kitchen, cooking and all those things. They say in कलियुग, वानप्रस्थ is rear. In कलियुग, वानप्रस्थ means remain in गृहस्थाश्रम but gradually hand over the responsibilities to the next generation. And the next generation is waiting to grab the responsibilities. Whereas we want to poke our nose into their activities and get the nose cut. Form my experience we tell the children, but did you listen to your father when you were young? You committed the mistakes and learnt, why can't I commit the mistake and learn - they say. So therefore, they also don't want our interference

– take it as an advantage and gradually withdraw, that itself is called वानप्रस्थाश्रम. And if they need such a life then what they will do for food? भैक्षचर्याम् चरन्तः – वानप्रस्थाश्रमि also lives on भिक्षा. So, in Indian culture of the four आश्रमs three आश्रमs live on भिक्षा. So, ब्रह्मचारिs has to live on भिक्षा, वानप्रस्थ has to live on भिक्षा, संन्यासि has to live on भिक्षा. So, except गृहस्थ all others have to live on भिक्षा. Therefore, भैक्षचर्याम्, चर्या means livelihood or lifestyle of भिक्षा they take to. And because of the reduction of the कर्म, शान्ताः. The more the कर्म is the more the agitations, anxieties etc., are. And since the कर्म is reduced the extrovertedness and restlessness also comes down. Therefore, शान्ताः. And where do they live? अरण्ये उपवसन्ति – they live in the forest or live in the outskirts of the city or live in the house itself in secluded form, take to a secluded life. And what are their activities? तपःश्रद्धे – practicing both कर्म and उपासन. तपः means the duties of वानप्रस्थ, वानप्रस्थाश्रम विहितम् कर्म. And also श्रद्धे, श्रद्धा means उपासन. So, practicing both कर्म and उपासन. But what is the difference? गृहस्थ also practiced कर्म and उपासन. सन्ध्यावन्दनम् itself has got उपासन. In that सङ्कल्प we say, प्रातः सन्ध्याम् उपासिष्ये. उपासिष्ये means उपासनम् करिष्ये. So, सन्ध्यावन्दनम् itself has got उपासन. Therefore, गृहस्थ also does both, वानप्रस्थ also does both. But what is the difference? The proportion is different, गृहस्थाश्रम is कर्म प्रधान and उपासन is subsidiary. For वानप्रस्थ उपासन is more. Therefore, the word श्रद्धा means varieties of

उपासनम् he predominantly does. And for this also there is फलम्. What type of फलम्? It will depend upon the type of उपासनम्, just as कर्म is of two types, उपासन is also of two types – सकाम उपासनम् and निष्काम उपासनम्. If a person does निष्काम उपासनम् then what is the फलम्? He will get quietude of mind. To put in तत्त्वबोध language, शमादि षट्कसम्पत्तिः he will get. निष्काम कर्म will give वैराग्यम्, निष्काम उपासन will give शमादि षट्कसम्पत्तिः, integration of the personality, quietude of the personality, focusing faculty of the personality that he will get, which will later lead to आत्मज्ञानम् and मोक्ष, that is the निष्काम उपासन route, that is not discussed here. Here as अपरा विद्या the उपनिषत् is discussing सकाम उपासनम्. And for that सकाम उपासनम् what फलम् he will get? ते विरजाः – they will neutralize their पापम्s and their पुण्यम् proportion will increase as a result of उपासन. Therefore, विरजाः means पुण्यवन्ताः, highly pure they become. Here pure means पुण्यवन्तः they become while living and thereafterwards after death (that we have to supply) सूर्यद्वारेण प्रयान्ति – they travel through a special path called सूर्यद्वारम् otherwise called शुक्ल गति, which is a special route taken by the उपासक after death. Don't search for it saying it is not visible! It is all invisible route traveled by the invisible जीव, उपासक जीव. When I say उपासक जीव, what is the meaning of the जीव there? Not स्थूल शरीरम्, it is not the physical body that travels because, that is burnt here itself and disposed off, therefore it cannot travel. And what about

आत्मा? Poor आत्मा cannot travel even if it wants to because it is all-pervading. Therefore, when I say उपासक जीव, it is neither the आत्मा nor the body, but something other than these two known as सूक्ष्म कारण शरीरम् otherwise called mind. So, उपासक जीव travels means his mind travels and neither the body nor the आत्मा, the Consciousness. And through सूर्यद्वार, शुक्ल गति. More details we will be learning later. You can understand it as a route. And where will he go through that route? ब्रह्मलोकः. You have to understand the word यत्र as ब्रह्मलोक. So, he will go to that ब्रह्मलोक. And who is the head of ब्रह्मलोक? Who is the occupant of ब्रह्मलोक? यत्र पुरुषः वर्तते. पुरुषः means हिरण्यगर्भः or ब्रह्माजि, who is said in the पुराणs as चतुर्मुख ब्रह्मा or Mr. सरस्वती. How did he get there? By doing कर्म and उपासन. He also has gone through this route only, the difference being I am going now whereas he has gone earlier. He has done enough पुण्य to occupy the ब्रह्माजि post. Who is that ब्रह्मा otherwise called हिरण्यगर्भः? अमृतः – who is relatively eternal or relatively immortal. Why it is called relative eternity? As I have told you before, ब्रह्माजि's one day is our 2000 चतुर्युगs. Like that 365 days of our is 365*2000 चतुर्युगs one year of ब्रह्माजि's. Like that 100 years he will live. Therefore, we can say he is eternal. Like when you say that I have been eternally waiting here, I didn't see you. Here eternally means relatively long time, not literally. And not only he is eternal relatively, अव्ययात्मा – who is free from old age, decay, जराहितः,

अपक्षयरहितः. He doesn't have old age problem. So, such a ब्रह्माजि is there. And there ब्रह्माजि conducts वेदान्त classes regularly. Going there also a जीव has got two options. There also TV shows will be there, cables will be there, all kinds of pleasures will be there and also Saturday and Sunday classes also will be there. Those people who attend classes and attain ज्ञानम् they can get liberation from ब्रह्मलोक, which is called क्रममुक्तिः. But if there also they don't attend the classes and watch TV, *couch potato*, if they are TV mad and from there also they will have to come back! Therefore, to such ब्रह्मलोक they will go. So with this the उपासन part of अपरा विद्या is also over. And here also there is a plus point and a minus point. उपनिषत् talks about the plus point only. What is the plus point? He can go to ब्रह्मलोक. What is the minus point that we have to supply? From ब्रह्मलोक also

आब्रह्मभुवनाल्लोकाः पुनरावर्तिनोऽर्जुन । ॥ गीता ८-१६ ॥

If he doesn't get ज्ञानम् there from ब्रह्मलोक also he will have to fall down. So, the minus point is अनित्यम् in both of them. So, this is the topic of अपरा विद्या.

Now hereafterwards the उपनिषत् is going to talk about how to switch-over from अपरा विद्या to परा विद्या. How does this transition takes place? That will be said in the next मन्त्र, which we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

तपःश्रद्धेयेह्युपवसन्त्यरण्ये शान्ता विद्वांसोभैक्ष्यचर्या चरन्तः ।

सूर्यद्वारेण ते विरजाः प्रयान्ति यन्नामृतः स पुरुषोह्यव्ययात्मा ॥ ११ ॥

The उपनिषत् is elaborating on अपरा विद्या, the two divisions of अपरा विद्या as found in the वेदपूर्वभाग. The first division of अपरा विद्या is कर्मकाण्ड consisting of rituals. The second division of अपरा विद्या is उपासनकाण्ड consisting of meditations. And when I say meditations, we should remember it is सगुण ईश्वर ध्यानम्. We are not talking about आत्मध्यानम् or निर्गुण ध्यानम्. निर्गुण ध्यानम् comes under some under category. Therefore, when I translate उपासनम् as meditation it should be understood as सगुण ईश्वर ध्यानम्, meditation upon the lord with various attributes and also as a different entity. Upto the 10th मन्त्र the कर्मकाण्ड portion was elaborated. And in the 11th मन्त्र the उपासनकाण्ड was hinted at, and not elaborated. The positive and the negative aspects of both कर्म as well as उपासन were indicated. The positive aspects of कर्म are that it can produce varieties of worldly results. It can produce इहलोकफलानि as well as परलोकफलानि. That is one benefit of ritual. Not only rituals can produce material results, rituals can produce spiritual results also, which is in the form of purification of mind or चित्तशुद्धि. Thus two positive results are there for कर्म. One positive result is अर्थकाम or material ends and another positive result is purification of mind. When कर्म is used for material ends it is called सकाम कर्म and when कर्म is used for

purification it is called निष्काम कर्म. Thus कर्म in सकाम form as well as निष्काम form has got a positive benefit. At the same time the कर्म has got the negative aspect also. What is that negative aspect? कर्म cannot produce knowledge, कर्म cannot produce मोक्ष. What it can give we should know and we should equally know what it cannot give. And by negative point what I mean is we should know what कर्म cannot give. And what it cannot give? It cannot give any knowledge and especially it can never give आत्मज्ञानम्. Since it cannot give आत्मज्ञानम्, it cannot give मोक्ष also. And since कर्म cannot give ज्ञानम् or मोक्ष it means keeps a person within the field of संसार only. Since it cannot give मोक्ष it means कर्म will keep person in the field of संसार only, how many जन्मs a person passes through, as long as he is a कर्मि – सकाम कर्मि वा निष्काम कर्मि वा he will continue in संसार only. This is the primary negative point, which alone is hinted in the well-known मन्त्र

न कर्मणा न प्रजया धनेन त्यागेनैके अमृतत्वमानशुः । ... ॥
कैवल्योपनिषत् १-३ ॥

So, we have seen two positives of कर्म and one negative point. Now we have to extend the same thing to उपासनs also, i.e., meditations also. They also have got two positive points –

- i) First positive point is they also can produce material ends. And remember all miraculous powers called सिद्धिs they also come under material ends. All the powers enjoyed

by varieties of उपासकs. So, he is an आज्ञेय उपासक or देवी उपासक. देवी enters his body or आज्ञेय enters his body, therefore, he is able to read the future, therefore, he is able to suggest remedies for your diseases. All these come under powers and all powers come under material ends. So, material ends when I say it doesn't mean money alone but name, fame, status all of them will come under material ends. And not only the material ends of this लोक, the material ends include भुवर्लोक, सुवर्लोक, महर्लोक, जनलोक, तपोलोक, सत्यलोक. Even the highest ब्रह्मलोक comes under material end. This is the positive result No. 1 for उपासन. And according to scriptures उपासन can produce better material ends than even कर्म. That is supposed to be more powerful. कर्म can maximum take to स्वर्गलोक alone whereas उपासन can take to ब्रह्मलोक, the seventh story.

ii) Then similarly, उपासन has got a second positive benefit. And what is that second positive benefit? If performed without material motives, if practiced without material motives उपासन can integrate the mind. While कर्म can purify, उपासन can integrate the mind, organize the mind, reduce the restlessness, increase the focusing power, remove the extrovertedness, all these things the उपासन can remove and the mind can become a wonderful and fine instrument. Like a well-tuned musical instrument, whether it is मृदङ्गम् or वीणा or violin – well-tuned. So, what is the second benefit? Integration.

So, सकाम उपासन produces material ends called अर्थकाम, निष्काम उपासन produces integration called एकाग्रता or आर्जवम्. These are the positive benefits.

At the same time what is the negative limitation of उपासन? The same उपासन can never produce ज्ञानम्. Even hundred million years of उपासन can never produce any ज्ञानम् including आत्मज्ञानम्. And since उपासन cannot produce ज्ञानम् it cannot produce मोक्ष also. And since it cannot produce मोक्ष, उपासन will keep a person within the field of संसार alone. The greatest उपासक will be a संसरि only. गौड़पाद clearly says that in माण्डूक्य उपनिषत्

उपासनाश्रितो धर्मो जाते ब्रह्मणि वर्तते ।

प्रागुत्पत्तेरजं सर्वं तेनासौ कृपणः स्मृतः ॥ माण्डूक्य कारिका ३-१ ॥

कृपणः means संसरि. उपासक also is संसरि. कर्म also is संसरि. Therefore, it's limitation is it cannot produce मोक्ष. And that is why both of them come under अपरा विद्या. Why it is called inferior science? Because of its incapacity to lift a person out of संसर. So then the question is if both कर्म and उपासन cannot produce मोक्ष then what produces मोक्ष? For that we answer there is a third काण्ड in the वेदs, कर्मकाण्ड over, उपासनकाण्ड, there is a third and final काण्ड, which is called ज्ञानकाण्ड, which is called वेद अन्त, which is called परा विद्या. Therefore, परा विद्या or ज्ञानम् alone gives मोक्ष. Therefore, what should one do? One should not totally reject अपरा विद्या, that is also a foolish approach, one should not totally reject अपरा विद्या. What should an intelligent person

do? Follow अपरा विद्या, purify and integrate the mind and after purification and integration one should intelligently graduate to परा विद्या. He should shift from अपरा विद्या to परा विद्या. How does that shift takes place from अपरा to परा? That shift is indicated in this most important मन्त्र. In the entire मुण्डक उपनिषत्, in the entire Upanishadic literature the following मन्त्र is a very important मन्त्र, which is transition मन्त्र. Transition from what to what? अपरा to परा, वेदपूर्व to वेदान्त, from कर्म उपासन to ज्ञानम्, अथातो धर्मजिज्ञासा to अथातो ब्रह्मजिज्ञासा, which we will read now.

Verse No. 1.2.12

परीक्ष्य लोकान् कर्मचितान् ब्रह्मणो

निर्वेदमायान्नास्त्यकृतः कृतेन ।

तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत्

समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम् ॥ १२ ॥

So, the entire lifestyle of a वैदिक seeker is beautifully presented. So, the वैदिक lifestyle, वैदिक life design is beautifully presented in this मन्त्र. What is the first stage of वैदिक lifestyle, if you ask, the उपनिषत् says, ब्राह्मणः कर्मचितान् लोकान् परीक्ष्य. Every person, in the beginning stages of life will be interested in अर्थकामs only. This is the general nature of the world. People will not be interested in धर्म or पुण्यम्, because it is an invisible thing. And when धर्म itself does not appeals to people, what to talk of मोक्ष? It is never going to appeal. Therefore, the natural, instinctive urge

in every human being is अर्थ and काम. अर्थ means wealth and काम means pleasures, entertainment, recreations. And by the word अर्थ even though we literally mean wealth alone, we should understand all types of securities comes under अर्थ. Therefore, name, fame, position, even children, many people have the children not for the sake of धर्म or any other thing, children are produced so that in the old age we will have somebody to take care of. Who will look after me, who will put a morsel in my mouth, who will chant रामनाम at the end, who will put the गङ्गा drop? So therefore, धर्म is not the primary criterion for having children, it is only the sense of security for many people. And even if धर्म is kept in mind, of course in scriptures say marriage is for धर्म alone, wife is called सहधर्मचारिणी. But nobody wants सहधर्मचारिणी, they want सहअर्थचारिणी (extra work, as both will be earning), so my income will be 'double income no child'. So, when I have a wife for increasing, doubling the income it is called सहअर्थचारिणी. When I have a wife purely for companion and enjoyment it is called सहकामचारिणी. After crossing this only there may be सहधर्मचारिणी. शास्त्र says wife should be सहधर्मचारिणी, but generally it is अर्थकामप्रधान. And when a person's life is अर्थकामप्रधान, what type of कर्म he will do? सकाम or निष्काम कर्म? Naturally it is the सकाम कर्म of the scriptures that will appeal to a person. Which कर्म will produce more money, there is one होम, which is very popular. In वेदs a lot of होमs have been described, many people do not

know about them. But there is one होम, which is popular and even now done. You know what? आवहन्ति होम. Often you will find when any function is there आवहन्ति होम will be there. You know for what purpose? For money. So,

ततो मे श्रियमावह । लोमशां पशुभिः सह स्वाहा । ॥
तैत्तिरीयोपनिषत् १- ४- २ ॥

ततो मे श्रियम् आवह. That श्रियम् आवह they stress and tell so that लक्ष्मीदेवी should hear. Thereafterwards, आमायन्तु ब्रह्मचारिणः स्वाहा । all not stressed. Therefore, वेद says, doesn't matter, perform सकाम कर्म, acquire all the entertainments, acquire all the wealth that you want, enjoy the life very well, but only one thing when you experience the अर्थकाम life let it not be mere mechanical experience, let it be an experience of learning परीक्ष्य लोकान् – you examine every accomplishment and once in a while you do introspection and ask I have lived thirty years of earning, forty years or fifty years I have accomplished so many things, do I have contentment, am I happy, am I secure, is the struggle in my life over? Once in a while do introspection. And after this introspection I should learn valid lesson. Such an intelligent life of learning from experience is called परीक्षा. Otherwise we will repeat the mistake again and again. As somebody nicely said, “Intelligence is not avoiding mistakes”, because nobody can avoid mistakes in life because we all are limited in knowledge and power. God alone can avoid mistakes. Then what is intelligence? Intelligence is learning from the mistakes

and never repeating them. If I can learn and avoid repeating a mistake then that is called learning from life, that is called परीक्षा. Therefore, what should a वैदिक student, वैदिक seeker do? Learn from the experiences of life, परीक्ष्य. So, here लोका means accomplishments, achievements, laurels, awards, degrees, children, grandchildren etc. Form all these things what did you learn? So, what type of accomplishments? कर्मचितान् – all the accomplishments acquired through efforts and time and energy. So, कर्मचितान् लोकान् can be translated as कर्मफलानि. कर्मचित लोक is equal to कर्मफल. From every कर्मफल ask “what did I learn?” Because, whenever in family some problem is there, if you analyze your mind you will always analyze what is the mistake committed by all the people. What did he do for this problem to come? In what way that person is responsible, in what way this person is responsible; but one question we never ask. The most important question. What is that? What was my contribution in this household problem? And learning from that experience so that I can avoid that mistake again. Because if I am very clear about other members problem, it is not going to improve the situation because by knowing the mistakes of others not improvement will take place because I have no means of changing other people. So what is the use of clearly knowing what is the mistake committed by others that knowledge is utterly useless because by knowing others mistakes there is no benefit because I cannot change others. In fact, if I am ready

to point out other's mistakes, you know what the others will do? Do you think that they are going to humbly, obediently ask, "Please tell me what mistake I have done?" No. The moment you point out their mistake, even before he completes the listening he jumps at you and say, "what about your contribution to problem?" Therefore, knowing others limitation is of no use at all, an intelligent person after every problem in life asks the question "What is my contribution to the problem and what can I do to avoid that mistake again?" This is called कर्मफल परीक्षा. And who can do that? ब्राह्मणः. To learn from life a person should be a ब्राह्मणः. And ब्राह्मणः means what? I am not talking about the ब्राह्मण by birth here. ब्राह्मणः means वैदिकः – the one who believes in the वैदिक teaching and the one who wants to follow the वैदिक teaching is called ब्राह्मणः. Even a ब्राह्मण by birth is not a ब्राह्मण if he doesn't accept the scriptures and if he doesn't believe in following that lifestyle. So, ब्राह्मणः means वैदिक आचार सम्पन्नः, whatever be his birth, irrespective of his birth. And only such a person can learn from life. Why do we say so? Because, we do not learn from life's experiences because when there are painful or difficult experiences unfortunately our mind is disturbed by those experiences and a disturbed mind can never learn from experiences. So we have to learn from not pleasant experiences as there is nothing to learn from that, we really learn from unpleasant experiences and the greatest tragedy in life is we can learn from unpleasant

experiences and when there are unpleasant experiences our mind is not available for learning because it is disturbed. And therefore, what is the condition for learning? I should have a technique by which I can keep the mind calm when they are unpleasant experiences. We have to learn that technique. When everybody else is shouting, I should be able to avoid shouting. वेद prescribes the method of समत्वम्. Therefore, a ब्राह्मण, a वैदिक alone can learn from life's experiences. And what are the methods of keeping the समत्वम्?

i) Devotion to God, so that I can take even the unpleasant experience as a gift from God to teach me lessons in life. I can have प्रसाद बुद्धिः and accepts the most painful experience as God's gift to what means as somebody nicely said *"God takes us into deep waters, not to drown us but to cleanse us."* To purify in गङ्गा जल we just dip up to the head so that we will be totally cleansed. Therefore, I should have an appropriate attitude called religious attitude, प्रसाद attitude, which the वेद gives. Therefore, a ब्राह्मणः is one who has got an appropriate attitude and therefore, he is able to learn from life's experiences and therefore, the first stage of life is ब्राह्मणः कर्मयोगि, ईश्वरार्पण प्रसाद बुद्धिमान्, कर्मचितान् लोकान्, all the अर्थकाम results he will study thoroughly.

ii) And we cannot go through all the experiences in life ourselves, therefore, some of them we directly learn from our own experiences and many of them we need go through

we can learn from the neighbors experience. One person put his finger in fire and got burnt and this person says I want to experience everything! It is not required. So one person has learnt in front of me, I can learn intelligently. Therefore, शङ्कराचार्य says प्रत्यक्ष प्रमाण can teach you direct experience, अनुमान प्रमाण can teach you indirect experience. There are many rich people who have got all the comforts, name-fame in life and commit suicide. We read in the newspaper, somebody said that some of the richest people in the world have committed suicide. Therefore, from that it is very clear that money does not promise peace of mind. We can learn from rich people's biography. I don't say money is not required, I only say money does not guarantee peace of mind. If money can give peace of mind then all these people must be peaceful. So, प्रत्यक्ष प्रमाण, अनुमान प्रमाण and आगम प्रमाण. वेद itself clearly says,

अमृतत्वस्य तु नाऽऽशाऽस्ति वित्तेनेति ॥ बृहदारण्यकोपनिषत्
२-४-२ ॥

याज्ञवल्क्य tells his wife मैत्रेयी, all the money can make you comfortable but it cannot guarantee peace. Money can make a person comfortable but it cannot make a person peaceful. Therefore, you should know how to differentiate comfort and peace. We often think that comfort and peace are synonymous. वेद clearly says,

यथैवोपकरणवतां जीवितम् तथैव ते जीवितं स्याद् अमृतत्वस्य
तु नाऽऽशाऽस्ति वित्तेनेति ॥

You will have a comfortable life. Earlier you spent sleepless nights in ordinary room now you have to spend sleepless nights in the air-condition room that is the only difference. Worry is the same but room is different, that's the only thing. Thus, प्रत्यक्ष, अनुमान, शास्त्रप्रमाणैः this intelligent ब्राह्मण learns.

Ok, then what is the lesson learnt by him? All the कर्मफलम्s, all the worldly accomplishments belonging to this world or the other world have got intrinsic defects in them. They all have got दोषs. They are all wonderful, but they got poison mixed with them, which I have discussed before I would like to remind you the defects in the context I have talked about three दोषs in all worldly accomplishments. What are those three defects?

a) दुःखमिश्रितत्वम् – they are all mixed with pain. They are not pure pleasures but they are adulterated pleasures. And why do we say pain is mixed? The reason is acquiring involves pain, you have to spend sleepless nights to acquire because there is heavy competition. Higher the accomplishment greater the competition. If there is a job in which you can get more money and less work or no work, for that one seat 30,000 application. So therefore, accomplishing is painful, preserving them is more painful, and losing them is the most painful. All worldly accomplishments - acquiring the power take for example the primeminister, getting the power is painful and thereafter retaining it one has to fall to so many

people and thereafterwards finally losing is the most painful. And therefore, दुःखमिश्रितत्वम्.

Then what is the second negative point?

b) अतृप्तिकरत्वम् – no worldly accomplishment can give you contentment. You always look for the next higher one and you miss that. You are never aware of what you have but you are always aware of what you don't have. What is next? What is next? There is no तृप्ति. So, the second defect is अतृप्तिकरत्वम्.

c) बन्धकत्वम् – It makes a person a slave of those things. We used to that status or that money or that particular object, or that particular person. He leans on those things like a person using vehicle all the time, he finds he cannot use his legs anymore. You practice sitting on a chair all the time you can never sit down. Sitting down itself becomes a big आसन. What to talk of पद्मासन, sitting itself becomes an आसन! So there was an youngster who came to our आश्रम and he is an Indian, a Brahmin boy, who came to India for उपनयनम्. The उपनयनम् was done in the आश्रम and स्वामिजी asked me to teach him सन्ध्यावन्दनम्. Now for सन्ध्यावन्दनम् before the मन्त्र everything begins first you will have to sit down and then you should do आचमनम्. That itself was a project I came to know he could not do that, because obtuse angle alone the leg will hold and no more acute angle. Acute angle means acute pain. He cannot fold beyond it. What I say is whatever faculty you don't use that faculty will be lost. The more you

learn to depend upon the things you lose your independence. Therefore, more accomplishments mean you travel from dependence to more dependence. This is called slavery, this is called addiction. This is बन्धकत्वम्. All the कर्मफलम्, all the उपासनफलम् have got these three दोषs. And as long as these defects are there a person's struggle will continue. The only difference is a man with hundred rupees is working for the next hundred, a man with thousand rupees is working for the next thousand and richer the person richer the loan. Therefore, as long as a person accomplishes these defective goals his struggle in life will never be over. Therefore, all these goals will come under संसार. अर्थ is संसार, काम is संसार, even धर्म is संसार. This need not be said now. So, अर्थ, काम will come under संसार because the struggle does not end. Either working for acquiring or working for preserving or crying for loss. Of these three anyone we will be doing, either we will be crying or we will be running, or runningly we will be crying! This is called typical संसार. And a goal which is free from all these three defects is called मोक्षः, therefore, a goal which will put an end to the very human struggle of acquisition, preservation and crying for loss.

गतासून् अगतासून् च न अनुशोचन्ति पण्डिताः ॥ गीता २-११ ॥

So thus this ब्राह्मणः discovers that all the worldly accomplishments are अनित्यम्, संसार and मोक्ष alone is नित्यः. And this wisdom is called नित्य-अनित्य-वस्तु विवेक. All the worldly accomplishments are संसार and that which is

free from this is called मोक्ष. This discrimination is called नित्य-अनित्य-वस्तु विवेकः. And once the विवेक comes through परीक्षा, every moment is a परीक्षा. So, when I dependent on a person and then he ditched me; we can respond to the situation in two ways. That person ditched me and therefore, terribly cursing him by calling all names. That is one thing that you can do. Or another thing is that I am depending upon the external factor is my defect. Because I am depending upon the people I have expectations and because of my expectations there is a failure. And because of their failure as somebody said nicely, “Disappointments come to a person who has appointments with the future.” So, when you want this thing to happen and it doesn’t happen I suffer. Instead of blaming the people of the world, instead of blaming the situations of the world I blame myself. If an adversity introduces to me, my own weakness I have learnt a lesson. If I blame the world I have never learnt a lesson. If I have learnt about my weakness I have learnt a lesson. And therefore, this विवेकि what does he acquire? निर्वेदम् आयात् – this person develops वैराग्यम् towards all the कर्म-उपासन फलम्s. निर्वेदम् means वैराग्यम् towards all the कर्म फलम्s and all the उपासन फलम्s, which are all the materialistic ends, all the worldly ends. What do you mean by वैराग्यम्? Not hatred. Remember hatred is as much negative as attachment is. So, वैराग्यम् means neither attachment nor hatred. Transcending the hatred and attachment is called वैराग्यम्. I have given you the

example before, that example I like. When there is a cardboard chair very well decorated chair, you cannot everything except one thing. I told you in the last class, you can keep it for गुरु because well decorated chair, but don't sit over that. Therefore, when I say that you cannot sit on a cardboard chair I don't ask you to throw away. What do I say? Use it, keep it around and handle it but don't lean on the chair. Similarly, वैराग्यम् means let things be around, let people be around but for security, for fullness you don't lean on those external factors, if you lean remember you are sitting on a cardboard chair. Therefore, I will use them but I will not lean on anyone psychologically. Attachment is defined as psychological leaning. Psychological dependence is attachment. I don't want to do that. And this attitude is called निर्वेदम्. Then for leaning what will I do? I will look for a solid chair. That solid chair's name is called भगवान्. Therefore, I won't lean on these accomplishments, निर्वेदम् आयात्. And what is the वैराग्यम्? That is put in inverted commas by the उपनिषत् itself कृतेन अकृतः नास्ति. The word कृतम् means कर्म and उपासन. Through कर्म and उपासन अकृतः. अकृतः means मोक्षः, defectfree goal. नास्ति – cannot be accomplished. So, what does it mean? मोक्ष cannot be accomplished by कर्म and उपासन, because कर्म and उपासन can produce only defective goals, only finite goals, only perishable goals alone कर्म and उपासन can produce. They cannot produce defectfree goals. Therefore, कर्मकाण्ड and उपासनकाण्ड are useless for मोक्ष.

Very careful. We should not say useless and put a full stop. We should invariably add they are useless for मोक्ष. At the same time they are useful for purification and integration. We should not throw away the baby with the bathwater. So, never say कर्म and उपासन are useless. We should always say कर्म and उपासन are useless with regard to मोक्ष but they are not only useful but they are very very important for purification and integration. And therefore, after getting for purification and integration कर्मकाण्ड and उपासनकाण्ड will become useless for me. Just as after graduation the college is useless for me but for others it is useful, after purification and integration कर्मकाण्ड and उपासनकाण्डs are useless for me, therefore, I should go in search of मोक्ष. And when I go in search of मोक्ष the ज्ञानकाण्ड addresses me. It keeps a board, “Can I help you?” “May I help you?” So, ज्ञानकाण्ड calls me asks “What do you want?” If we say

धान्यम् धनम् पशुम् बहुपुत्रलाभम् शत संवत्सरम् दीर्घम् आयुः ।
॥ ऋग्वेदसंहिता २-६-२७ ॥

Then better go to कर्मकाण्ड shop. Or go to उपासक, or go to this temple. Therefore, वेदान्त asks the question “What do you want?” If the person says, “I am not interested in the defective goals and I have already acquired purification and integration.” Then the वेदान्त says, there is a goal, which is without anyone of these three defects. There is a defectfree goal and that is called ब्रह्म, sometimes called मोक्ष. All are synonymous only. And such a goal is there, if you are

interested. If a person says, I like worldly things, I enjoy them; like certain addicts, when you say that you will die soon what will be there answer? I don't mind dying. So, what can you do with them? "You will get lung cancer." "I don't mind." Because he says that withdrawal symptoms are more painful than the disease itself. So if a person is going to say, "I am ready to pay the price" then you cannot help that person. Addict will continue to be an addict. Similarly, वेदान्त asks the question, "Are you happy with this संसार, acquiring, loosing, crying, acquiring another thing, loosing, crying, are you happy with this संसार?" If a person says, I am fine, मोक्ष and all I don't require, who asked for it, if he says then वेदान्त will say never come to me, go to कर्मकाण्ड and उपासनकाण्ड side. But if there is a person who says I no more want this acquiring, crying business, I am looking for something nobler then it says you are a candidate. Take this application form. And what is that? ब्रह्मन्. He has travelled a long way.

Then the next question is "How can I acquire that defectless ब्रह्मन्? Here the problem is if you acquire ब्रह्मन् through any method, then It will come under what? कर्मफलम्. And if It is a कर्मफलम्. It will again have what? Whatever is acquired will be lost. So therefore, now we are in a tricky situation. If वेदान्त talks about the method of acquiring ब्रह्मन् then you are getting ब्रह्मन् as a result of some साधन and if you acquire It will be limited and therefore, वेदान्त cannot prescribe any कर्म, it cannot prescribe any उपासन, at the same

time it should tell us how to acquire ब्रह्मन्. Without doing any कर्म, without doing any उपासन how to acquire ब्रह्मन्. That is the ingenious method given in the ज्ञानकाण्ड, which we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

परीक्ष्य लोकान् कर्मचितान् ब्राह्मणो निर्वेदमायान्नास्त्यकृतः कृतेन ।

तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत् समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम् ॥ १२ ॥

Up to the 11th मन्त्र, the उपनिषत् talked about the अपरा विद्या consisting of कर्मs as well as उपासनs. And the उपनिषत् talked about the advantageous of these two as well as their limitations. The advantageous are that they are valid and they are capable of giving both इहलोकफलम्, benefit in this world as well as परलोकफलम्, benefit after death, maximum up to ब्रह्मलोक they can give. So this is their advantage. At the same time the disadvantage or limitation is both of them cannot give मोक्ष at all. So, the incapability of giving मोक्ष is their limitation. And therefore, a person who takes to अपरा विद्या initially will have to one day or the other come to परा विद्या, through which alone one can attain the limitless goal of मोक्ष. Now the question is how does this transference from अपरा विद्या to परा विद्या takes place. And that transference is indicated in this important 12th मन्त्र, where the whole range of human life is talked about. We saw the first two lines of this मन्त्र and there the first stage of life is mentioned, in which a person is desirous of fulfilling only worldly goals. Nobody is born with a desire for मोक्ष. Everybody is born with a desire for अर्थ and काम alone, i.e., security and pleasures alone 99.99% of the people seek. And even if वेद is ready to give मोक्ष free of cost, they will say “I don’t want now, later we will see.” So, I had one camp in यरकौड. So there I had a wonderful experiment. I just sent one of the camp members to

go from room to room. And I said that I guarantee that I will give मोक्ष to all of you. But the condition is you should all stay back at यस्कौड permanently. So, if you are ready to do that, I guarantee मोक्ष and then I said to go from room to room and take the list. Do you know what is the result? Different people gave different answers. One said we want मोक्ष but please give one year time we will go and finish our jobs and come. So even if मोक्ष is given free of cost right now, many people are not interested. वेदान्त is intelligent enough to know the pulse of people and therefore, वेद says, follow the अपरा विद्या initially and fulfill all your worldly desires, अर्थ-काम desires. But follow वैदिक way of fulfilling the desires, which is धार्मिक way of fulfilling the desires. But वेद puts only one condition, while you are fulfilling the desires which is called सकाम कर्म you have to do certain compulsory duties called निष्काम कर्म or पञ्चमहायज्ञs, which are compulsory for every वैदिक. So fulfill your desires through सकाम कर्म but compulsorily you should devote sometime for निष्काम कर्म or पञ्चमहायज्ञs. And if a person does both of them, i.e., one side devoting time for fulfilling worldly desires and another side he has to spend in ममोपात्त समस्त दुरित क्षय द्वारा श्री परमेश्वर प्रीत्यर्तम् प्रातः सन्ध्याम् उपासिष्ये, माध्याह्निकं करिष्ये, सायं सन्ध्यां उपासिष्ये. सन्ध्यावन्दनम् comes under what type of कर्म? Purely it is विहित कर्म, निष्काम कर्म only. Then what is the advantage of these कर्मs? The advantage is if the person performs the compulsory duties given in the वेदs

then the person will have a सात्त्विक mind. Without those कर्मs the mind will be highly राजसिक or तामसिक. If a person does the सन्ध्यावन्दनम्, temple visit, prayer, पारायणम्, etc., the advantage is that he will have a सात्त्विक mind. The advantage of सात्त्विक mind is he will learn from the experiences of life, he will learn the limitations of worldly accomplishments. Whereas the other person he will accomplish worldly things but he will never know their limitations. Therefore, even after ninety years still he will be after only worldly ends but when a person does these निष्काम कर्मs the advantage is he will know the limitation of money, he will know the limitation of worldly possession, he will know the limitation of worldly relationship, he will know the limitation of the physical body. His capacity to learn from experiences is high therefore, the वेद said परीक्ष्य लोकान्, every moment is learning, growing, maturing. And when with such a सात्त्विक mind he experiments with worldly accomplishments, what will he discover? He discovers the limitation in all the worldly accomplishments, three-fold limitations – दुःखमिश्रितत्वम्, अतृप्तिकरत्वम् and बन्धकत्वम्.

- i) All worldly accomplishments are mixed with pain,
- ii) No worldly accomplishment will give total satisfaction. The more I get the more I seek further and further.
- iii) The final defect is that the more I get used to them the more I learn to depend on them. The more I depend on them the more I lose my independence, I will get addicted to them.

Just as a person who uses a crutch for sometime will loose the strength of the leg, similarly after sometime I cannot be happy without things around, without the people around. This dependence or slavery; everything comes as a luxury first, later they stay with me as a necessity. So from luxury to necessity, from independence to dependence will be the travel. And he will find that all the कर्मफलम् and all the उपासनफलम् will have these defects. To put in technical language, all the साध्यम् accomplished in time will have these three दोषs. Whether they are accomplished in this life or whether they are accomplished in the other life. And then he tries to find out is there a goal which is free from these three defects. And he will find or discover that whatever is accomplished in future will have these three defects. If it is accomplished then it will have these defects. And therefore, नास्ति अकृतः कृतेन. अकृतः means defect free goal otherwise called मोक्ष can never be accomplished through effort. Can you understand the logic? Because if you put forth the effort, the effort is what? Either कर्म or उपासन. And whatever you accomplish will be what? Either कर्मफलम् or उपासनफलम्. Which will come under what? साध्यम्. And any साध्यम् will have these three-fold defect. Therefore, defect free goal cannot be accomplished in time through a process. That's why we repeatedly say मोक्ष is not an event. If मोक्ष is an event in time then it will become the end product of a process. Any event in time is the end product of a process and whatever is the end

product of a process is either कर्मफलम् or उपासनफलम् is equal to साध्यम्, therefore, दोषत्रयसहितम्. So, now we are in a bind, we are cornered. Now the question is how to accomplish defect free goal? And when we ask the question वेद says, your very question is wrong. Because what is your question? How to accomplish a defect free goal? And what is the mistake? Suppose I answer the question then I am saying that you can follow this particular project and by following that particular project you can accomplish if I say, what will happen? It will be a thing accomplished in time and therefore, it will be defective only. Therefore, the very question is wrong. And when this person is confused like that *whatever can be accomplished I am not happy with and whatever defect free goal I will be happy with I cannot accomplish*. And when such a corner I am in the वेद itself says there is a solution to the problem and अपरा विद्या will not give the solution, कर्मकाण्ड will not give the solution, उपासनकाण्ड will not give the solution, वेदपूर्वभाग will not give the solution, to get at the solution you should come to the वेद अन्त भाग, otherwise called ज्ञानकाण्ड. Ok, how does ज्ञानकाण्ड solve the problem? Upto this we had come in the last class. Now I have to progress further, how does वेदान्त solve this problem. This is only for a human being who wants defect free goal. If a person says, I am happy with defective goal then वेद says wish you all the best. You can do कर्म, earn money but वेद will warn if you earn you will loose also. You will have to

extend it whatever is accomplished in time will be lost in time, therefore, I am giving you a warning when it is lost don't cry and complain to me. "Oh Lord! don't you have eyes, don't you have ears, I am suffering, getting old, money is gone, share has dropped"; don't complain. I am giving you advanced warning any worldly thing will be lost in time. If you are getting prepared you be prepared and go ahead otherwise be ready for shocks and problems. But if you say, that I am not interested in the defective goals then and then alone the वेदान्त becomes relevant. कृष्ण tells this beautifully in the seventh chapter. He says, you can worship Me. And after worshipping Me you can ask for any benefit other than मोक्ष, I will give.

यो यो यां यां तनुं भक्तः श्रद्धयार्चितुमिच्छति ।

तस्य तस्याचलां श्रद्धां तामेव विदधाम्यहम् ॥ गीता ७-२१ ॥

स तया श्रद्धया युक्तस्तस्याराधनमीहते ।

लभते च ततः कामान्मयैव विहितानिह तान् ॥ गीता ७-२२ ॥

Whatever finite goals you ask, children, grandchildren, money, possession, health, body, anything you ask I will give you. But I am giving you a statutory warning. What is that?

अन्तवत्तु फलं तेषां तद्भवत्यल्पमेधसाम् ।... ॥ गीता ७-२३ ॥

All those things will be lost. And suppose, if you accomplish things which will not be lost then what is going to happen? You will be lost. The house may be permanent, the things around may be permanent, so you accomplish everything

which may be long lasting but unfortunately you will not be long lasting. If you want take it. So, देवान्देवयजो यान्ति. But who is an intelligent person? मद्भक्ता यान्ति मामपि ॥ गीता ७-२३ ॥ So, there are intelligent people who offer prostration to Lord and say, Oh Lord! I want you only. I don't want things through you, but I want you alone. So, गीता beautifully presents. Here also we have to find out how does the वेदान्त solve the problem.

Now वेदान्त says, that there is something which is free from defect. Which defect? All the three defects. It is not mixed with pain, it is pure आनन्द. You need not undergo pain to accomplish it, you need not undergo pain to preserve it, you need not undergo pain by loosing it. Because these are the three pains. Accomplishing, preserving and loosing. There is a goal without these three pains. And a goal which will give you total satisfaction and a goal in which you will never become weaker or slave, you will become independent, स्वतन्त्रः. Such a defect free goal is there. And वेदान्त gives a name to it, that is called ब्रह्म.

आनन्दो ब्रह्मेति व्यजानात् । आनन्दाध्येव खल्विमानि
भूतानि जायन्ते । आनन्देन जातानि जीवन्ति ।
आनन्दं प्रयन्त्याभिसंविशन्तीति । ॥ तैत्तिरीयोपनिषत् ३-६-१ ॥

That is called ब्रह्मन्. So now we have got some direction. Now what do I want? Till now defect free goal, defect free goal, DFG I was thinking, now शास्त्र has given me a name. What is that? ब्रह्मन् is the goal to be accomplished. Now what

is my next thing? How to accomplish that ब्रह्मन्? स्वामिजि, tell me which कामधेनु shop it will be available? Or in which लोक it will be available? Is it available in कैलास, or ब्रह्मलोक, or वैकुण्ठ? Tell me where it is available, I will some how or the other snatch it. And then we ask the question to the वेद, “Where is that ब्रह्मन्?” The वेद gives a shocking statement तत् ब्रह्म त्वम् असि – that defect free goal, which is called ब्रह्मन्, which need not be accomplished, which will never be lost and in which there is no dissatisfaction at all, which is not mixed with pain, that ब्रह्मन् त्वम् असि. So, now my question is “what should I do now?” So, it has given me a new problem, an unexpected problem. Because I was ready with car, bike, even money to go and fetch it. When everything is ready वेद puts a bombshell

ऐतदात्म्यमिदं सर्वं तत्सत्यं स आत्मा तत्त्वमसि श्वेतकेतो ।
॥ छान्दोग्योपनिषत् ६-८-७ ॥

That ब्रह्मन् is you yourself. Now, my next question or next problem or a new situation is, “If the वेद introduces ब्रह्मन् as myself then one thing is clear ब्रह्मन् need not be accomplished by me. Why? According to वेद ब्रह्मन् is not something to be accomplished by effort. Therefore, accomplishment problem is ruled out. Then at least should I *become* ब्रह्मन्? I need not go and get ब्रह्मन्, at least what should I do to become ब्रह्मन्? There also वेद says that ब्रह्मन् you are. ‘Are’ means which tense? वेद does not say you should become ब्रह्मन्. Then at least I have to do some साधन and slowly I have to become

ब्रह्मन्. वेद doesn't even say you become ब्रह्मन्, वेद says you are ब्रह्मन्. Therefore, I don't have to put forth effort to accomplish ब्रह्मन्, I don't have to put forth effort to become ब्रह्मन्. Accomplishing is ruled out, becoming is ruled out. Then at least should I know ब्रह्मन्? Then at least I can do something to know ब्रह्मन्, with eyes wide open I can search for It, or at least I can tightly sit in meditation and close the eyes and look for the experience of ब्रह्मन्. Even that is ruled out because वेद says that ब्रह्मन् is not a new thing to be discovered by you, experienced by you, or known by you, It is not an object of experience, an object of knowledge, or an object of discovery, because ब्रह्मन् is you, who is ever known to yourself. It is an ever familiar entity. Therefore, I need not work for knowing a new thing. What all are ruled out? Accomplishing is ruled out, becoming is ruled out, and then even knowing is ruled out because knowing is only of a thing, which is not known by me. वेद says that ब्रह्मन् is myself, which is the most intimately known thing to me. Whether you know other things or not but you certainly know very well about yourself. That's why people will even say "स्वामिजि, you say I will get मोक्ष in this life but you don't know what type of people we are. In only one life we won't get at all. So, that means what? We claim that we know ourselves more intimately than even the गुरु himself. Now, what is the problem? Accomplishing not required, becoming not required, even knowing is not required because वेद doesn't introduce a

new thing, it is talking about the most familiar entity in the world i.e., I myself. Now, the problem is only this (try to understand this portion very attentively): वेद says I am ब्रह्मन्. Means what? Defect Free Goal. Because we have named Defect Free Goal as ब्रह्मन्. What do you mean by Defect Free Goal? There is no दुःखमिश्रितत्वम् (mixture with pain is not there). Defect Free Goal is the pleasure unmixed with pain. Therefore, ब्रह्मन् means pure आनन्द, unsullied आनन्द. Not only that there is total satisfaction also with ब्रह्मन्. Because what is the second defect of all other goals? Dissatisfaction. If ब्रह्मन् is a goal without the defect of dissatisfaction that means ब्रह्मन् is total fulfillment, it means पूर्णम् ब्रह्म it should be. So, Defect Free Goal must be infinite without the mixture of finitude, mortality, sorrow etc. Therefore, वेद says I am that ब्रह्मन्, which is defectless or which is infinite.

But before coming to वेद, I have got an opinion about myself, which we call self-conclusion. And what is our opinion about ourselves? My opinion about myself – that I am finite. And we have got Vedantic revelation about myself, what is that revelation? I am infinite. So, now there is a conflict between two ideas about myself. Now what is required on my part is to find out which opinion about myself is correct? So, our whole साधना is what? Not knowing ब्रह्मन्, because ब्रह्मन् is myself. Not accomplishing ब्रह्मन्, because It is myself. Not becoming ब्रह्मन्, because It is myself. My problem is what? I have to find out which opinion about

myself is correct opinion? What are the two opinion, do you get it? वेद says that I am infinite, I am आनन्द. And I have concluded about myself that I am finite and I am not आनन्द but I am sorrow. Sorrow need not be explicitly said, by seeing the face itself it is evident. Therefore, you look at the face you know what this fellow thinks about himself. Therefore, what is required is required is Self-enquiry to find out whether my opinion about myself is correct or वैदिक revelation about myself is correct. Am I ब्रह्मन् or am I infinite or am I finite? This I have to verify. And on the verification one of them has to be proved wrong. Because both cannot be right as they are of opposite opinion. If I am finite then I cannot be infinite and if I am infinite then I cannot be finite. We have to knock off one of the thing and we have to discover which one is right. And if we discover fortunately that I am finite is only a wrong conclusion about myself because I have never made a Self-enquiry. Have we ever enquired about ourselves? Right from birth we have enquired about everything. Every subject that we study in school is about what? Physics or chemistry or mathematics, every study is about one object or the other, we have never questioned or enquired about myself. Therefore, it is taking for granted, it is a self-conclusion without enquiry. And that conclusion is I am finite. Now, I have to make a proper enquiry. Therefore, what is the साधना in परा विद्या. Self-enquiry to find out whether I am finite or infinite? We

can call it आत्मविचारः or आत्मानः ब्रह्मत्व विचारः. Finding out whether I am ब्रह्मन् or not.

So this is like an example – In महाभारत, suppose कर्ण has got a self-conclusion. What is कर्ण's thinking about himself? I am not a क्षत्रिय? In संस्कृत language I will put, I am अक्षत्रियः. And suppose कर्ण meets कुन्ती and कुन्ती says I have got six children. So कौन्तेयs are not five but there are six. And कर्ण asks the question, do you have six children? Please tell me who is the sixth child, because I know five of them, पञ्चपाण्डवs are very clearly known, I want to know the sixth child I would like to meet him. And when he is eager to meet the sixth child, what will be the कुन्ती's answer? सः त्वम् असि! And once कर्ण hears this वाक्यम् (this वाक्यम् is called महावाक्यम्, we are going to analyze it) should he travel to reach the sixth child? He need do that because it is he himself. Should he do any साधना to become the sixth child? No साधना is required because he is already the sixth child. Should he try to experience the sixth child? I have not see him though I have understood who is that sixth child, but I have not experienced the sixth child, can he say so? He cannot say that because the sixth child is himself whom he is experiencing all the time. Therefore, one need not accomplish for the sixth child, he need not become the sixth child, he need not experience the sixth child because the sixth child is himself who is intimately experienced all the time. Then what is required on कर्ण's part? There is only one thing required,

until coming to कुन्ती he thought I am a non-क्षत्रिय. Now कुन्तीदेवी says that he is a क्षत्रिय that means there are two opinions about himself. One is his own opinion that I am अक्षत्रिय and then कुन्ती's revelation that he is क्षत्रिय. So what is कर्ण's job now to do? Which one of these two opinions is correct. Therefore, कर्ण can only ask the question, how do you say I am your child? Then कुन्ती has to tell the whole story, you know the महाभारत story. And as even the story unfolds कर्ण is going to do what? I am अक्षत्रिय, I am अक्षत्रिय notion is going to gradually go away. And he is going to gradually own up what? I am कौन्तेय, I am क्षत्रिय. If he is going to become क्षत्रिय (very careful), he doesn't become a क्षत्रिय but he only gradually disowns his अक्षत्रियत्वम् and he is going to gradually own up his कौन्तेयत्वम्. अहम् राधेयः नास्मि परन्तु कौन्तेयः अस्मि.

of to know that? No. He only needs to own up the truth, that is all.

So in the important 12th मन्त्र उपनिषत् talks about transition from कर्मकाण्ड to ज्ञानकाण्ड. When उपनिषत् says you are ब्रह्मन् which is present tense and not imperative mood or future tense, I need not experience it, as it is not anything new but most familiar to me. My problem is whether I am able to accept this. उपनिषत् says I am ब्रह्मन्, but I had thought that I am mortal, perishable, limited and संसारि. So there are two opinions about me.

1. I am संसारि

2. I am असंसारि

I am located in my conclusion, locationless as per उपनिषत्. So I require an enquiry into myself to find the truth. As all our senses are outward looking, to look at myself I need a mirror. So शास्त्र is the mirror to know my real nature. शास्त्रज्ञानम् (वेदान्त) is itself ब्रह्मज्ञानम्. The two are not separate. ब्रह्मन् is not a theory, not an idea, not a hypothesis. Language has the problem of objectification. So it needs to be communicated by an expert. उपनिषत् uses a special methodology. Therefore, independent study is not recommended. शङ्कराचार्य in मुण्डक भाष्य says शास्त्रज्ञोऽपि स्वातन्त्र्येण ब्रह्मज्ञानान्वेषणं न कुर्यात्

The one who systematically communicates the truth of the listener is a गुरु. This is different from मन्त्र दीक्षा. There the गुरु just gives the मन्त्र after a short ritual and the process is over. There is no question of enquiry. No thinking is involved. It is meant for repetition, so that my mind becomes pure; there is no question of knowledge.

In enquiry, it is a consistent, painstaking long-standing श्रवणम्. Many questions arise, so the teaching has to go on until all doubts are gone. So one has to go to a teacher, a preceptor (सः गुरुम् एव अभिगच्छेत्) means only one who has definitely got साधन चतुष्टय सम्पत्ति. Secondly, he must necessarily go to a गुरु. There is no question of whether गुरु is necessary etc.

World and आत्मा being गुरु is all incorrect

World cannot teach me because I will interpret the world along my own preconceived notions. If at all a few people have gained ज्ञान without a गुरु, it is only an exception.

What sort of गुरु should I approach? Who is a गुरु?

उपनिषत् answers this.

श्रोत्रियम् – one who knows to handle the scriptures through which he has to communicate to a disciple; one who has the methodology of communication (सम्प्रदायः).

So he is also called सम्प्रदायवित् – one who has the key to open the scriptures and give me the teaching! How did the गुरु get the key? गुरु was previously a शिष्य! Who was the first गुरु? सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम्. So Lord is the first गुरु. How did he get the key? He did not get, he ever has the key. How do you know? He is a गुरुless गुरु. So the most important thing to know about a गुरु is whether he was a शिष्य first!

ब्रह्मनिष्ठम् – one who is spontaneously established in his true nature.

शास्त्रs talk about three types of गुरुs.

1. The best one.
2. The so so one.
3. The worst one.

1. उत्तम गुरु – He is both a श्रोत्रिय and ब्रह्मनिष्ठ. He has both received and assimilated the teaching and owned up the teaching.

2. मध्यम गुरु – one who was a शिष्य, has received the teaching, but due to some lack in his qualification, defective साधन चतुष्टय सम्पत्ति, the teaching could not be assimilated. Here, teaching remains purely academic information just like oil in water. There is a disparity between his life and his teaching; there is a split in his personality. He is केवल श्रोत्रियः. However, he will never mislead, but tell whatever his गुरु told him. His teaching will not be defective but it may not be very effective! He may not be very bold in declaring तत् त्वम् असि.

3. अधम गुरु – he is केवल ब्रह्मनिष्ठ somehow he has gained ब्रह्म ज्ञान; he is a spiritual genius who got knowledge without scriptures and without गुरु. So he is a ज्ञानि, a great person, but he can never be an ideal गुरु. This is because he himself has not tread the path in this life, so he cannot show the path properly to others. Such people can be called mystics. They are ज्ञानिs, their statements are punchy, but they are not understood by people. If you ask what do you mean? he cannot explain because he himself never came that way. He is adorable, can be worshipped, his blessings sought. But if you see his teachings, they are full of discrepancies between then and the शास्त्रs.

This मन्त्र talks about the first type of गुरु. Approach him with श्रद्धा and भक्ति. कृष्ण emphasizes श्रद्धा very much in भगवद्गीता. श्रद्धा means if I cannot understand the teaching, I only question my understanding but not the teaching or the teacher. I gently ask the गुरु to teach again as I have not understood properly. In clear understanding, there is no logical contradiction i.e., no श्रुति विरोध, no युक्ति विरोध, no अनुभव विरोध. The most scientific and rational intellect will be totally satisfied if it studies the scriptures properly. Even the present century science cannot shake Vedantic teaching. Questions are not meant to test the teacher. Be humble; express your humility physically to the teacher. This is indicated by नमस्कार in our culture. An arrogant person will be stiff backed, stiff necked. The expression समित्पाणिः means, take some offering to the गुरु to show your humility.

अग्निहोत्रं गृहं क्षेत्रं गर्भिणीं वृद्धबालकौ ।

रिक्तहस्तेन नोपेयाद् राजानं देवतां/ दैवतं गुरुम् ॥ संस्कृत सुभाषितानि ॥

अग्निहोत्रं गृहं क्षेत्रं गर्भिणीं वृद्धबालकौ ।

रिक्तहस्तेन नोपेयाद्राजानं दैवतं गुरुम् ॥

– don't go with empty hand.

समित् – dry twigs. They symbolize readiness of mind as they catch fire readily. Wet twigs never burn! So समित् indicates साधन चतुष्टय सम्पन्नः. So up to this is transition from अपरा to परा विद्या.

तस्मै स विद्वानुपसन्नाय सम्यक्
 प्रशान्तचित्ताय शमान्विताय ।
 येनाक्षरं पुरुषं वेद सत्यं प्रोवाच
 तां तत्त्वतो ब्रह्मविद्याम् ॥ १३ ॥

इति मुण्डकोपनिषदि प्रथममुण्डके द्वितीयः खण्डः

An ideal student and ideal teacher have come together.

प्रशान्तचित्ताय – One with mastery over the mind, मनोनिग्रहः

शमान्विताय – in this context, it means दम or इन्द्रियनिग्रहः.

These two describe all qualities like discrimination, dispassion, disciplined, desire for मोक्ष. So he is an अधिकारि.

सम्यक् उपसन्नाय – has approached the teacher in the proper way with श्रद्धा and भक्ति and also asks for knowledge. This is important because, without asking, it is never to be given.

नापृष्टः कस्यचित् ब्रूयात् न चान्यायेन पृच्छतः (मनुस्मृति अध्याय २.११०)

Never give if improperly asked also.

Teacher is विद्वान् – wise, पण्डितः, आत्माज्ञानि.

ब्रह्मविद्याम् प्रोवाच – so he gave the knowledge of ब्रह्म. How?

तत्त्वतः – correctly stepwise -> nature of individual, nature of macrocosm, nature of त्वम्, nature of तत् and their relation

(असि). By this the student will come to know the truth, अक्षरम्, the ultimate cause of the universe.

पूर्णत्वात् पुरुषः, पुरि शयनात् पुरुषः, पूरयति सर्वम् इति पुरुषः
(because cause pervades all effects).

In this मुण्डक उपनिषत्, each chapter is known as one मुण्डक. So we have completed two खण्डs of first मुण्डक at the end of which it is pointed out that an ideal student and an ideal teacher have come together. The student is well qualified, so is the teacher (not only does he know ब्रह्मन्; he also has the method of communicating this to other people). The first मुण्डक was an introductory one and the second gives the essence of ब्रह्म विद्या, and here is the main teaching. The third concluding मुण्डक concentrates on साधनाs.

मुण्डक २ खण्ड १

Verse No. 2.1.1

तदेतत् सत्यं

यथा सुदीप्तात् पावकाद्विस्फुलिङ्गाः

सहस्रशः प्रभवन्ते सरूपाः ।

तथाऽक्षयद्विविधाः सोम्य भावाः

प्रजायन्ते तत्र चैवापि यन्ति ॥ १ ॥

Here उपनिषत् is going to reveal ब्रह्मन् or अक्षरम्. It is an elaboration of the definition already given in first chapter. Here the popular method (ब्रह्मन् as the cause of the universe/जगत् कारणम् ब्रह्म) is used to reveal ब्रह्मन्. So ब्रह्मन् and world have a cause effect or कार्य, कारण सम्बन्ध as it is known in संस्कृत, ब्रह्मन् being the cause or कारणम् and the world being the effect or कार्यम्.

When ब्रह्मन् is said to be the cause of universe, what type of cause is ब्रह्मन्?

A cause (कारण) is of two types.

1. Intelligent cause (निमित्त) and
2. Material cause (उपादान).

This has been analyzed before. ब्रह्मन् happens to be both the material and intelligent cause of universe (अभिन्न निमित्त, उपादान कारणम् ब्रह्मन्). So ब्रह्मन् has not only made the world, but has also become the world. In the worldly

examples like pot, ornaments, cloth etc. the two causes are different. In case of ब्रह्मन्, both are same. So the example of spider was given.

Thirdly, if both causes are one, which aspect is highlighted here? (Suppose you are an officer at office, father at home, student in the class, which role is highlighted?)

Once this is understood, many corollaries can be derived. They are very important in understanding ब्रह्मन् clearly. Only if ब्रह्मन् is understood clearly, world can also be understood clearly.

To derive these, let us take the example of a pot made of clay. Pot is made by the potter (निमित्त) using clay (material). There can be many pots made of clay.

First corollary – clay the कारणम् is नित्यम् (it was there before the pot, in present and will also be there after pot is broken). So clay is नित्यम् and pot is अनित्यम्.

Therefore, कारणम् is नित्यम्, कार्यम् is अनित्यम्, ब्रह्मन् being कारणम् is नित्यम्, प्रपञ्चः being कार्यम् is अनित्यम्.

1. If there are ten pots and they are located here and there with a jug in between, every product is located in a particular place but the clay (material) is everywhere the pots are. So clay is said to pervade all pots.

मृद् सर्वगतः, घट अल्पगतः. Similarly, gold is in all ornaments, and ब्रह्मन् is in all creation.

2. Pots and jugs are many (अनेक कार्याणि) but behind the pluralistic products, the cause is only one (clay). Therefore, कारणम् एकम्, कार्याणि अनेकम्.

3. कारणम्, clay has an existence of its own; that is why it exists before, during and after pot's existence. Its existence does not depend on the products; whereas pot cannot exist independent of the cause- कार्यम् कारणात् पृथक् नास्ति. You cannot have a pot without clay or only ornaments without gold!

So, the very existence part of the pot does not belong to the pot, but is borrowed from the clay. When you say pot *is* the 'is'ness is borrowed from the clay temporarily gifted to the pot! How is that? Because, if clay is removed, how can a pot be there? So they are not two separate entities independent of each other. Pot is a dependent, non-substantial entity. Therefore clay is सत्यम्, pot is मिथ्या. Even though two words are used, there is actually only one substance (there are no two corresponding substances; similarly with wood and furniture, water and ocean, thread and cloth, two names are there but only one substance). So कारणम् सत्यम्, कार्यम् मिथ्या (only verbal existence), वाचारम्भणम् विकारो नामधेयम् मृत्तिकेत्येव सत्यम् (छान्दोग्य उपनिषत् ६-१-४)

There is no substance called desk (wood only), ocean (water only), and ornament (gold only).

ब्रह्मन् being कारणम्, it is the only substantial entity. ब्रह्म सत्यम् जगत् मिथ्या. So the entire cosmos consisting of the elements, elementals, animate, inanimate objects, everything included exists only in name, i.e., मिथ्या. The substance behind is ब्रह्मन् alone. The 'is'ness of ब्रह्मन् belongs to 'is'ness which in संस्कृत is called सत्. That is why when somebody asked what is God? The answer is 'What 'is' is God'

Then our final analysis will be, suppose you have कार्यम्, keeping कार्यम् in hand, how will you recognize the कारणम्? An unthinking person can do these things wrongly; if he is given an ornament and asked to realize gold; he will throw away the ornament, close his eyes and meditate on gold! Will he get gold? Another has furniture, has to find wood, and closes his eyes to realize wood, what do we call him? Fool! So don't dismiss the ocean to realize water. Similarly, we have the world; we should know how to discern the कारणम् ब्रह्मन्. This is called the analysis of सृष्टि. With this background, we will go the first मन्त्र. The मन्त्र begins with a bang.

तत् एतत् सत्यम्- that ब्रह्मन् which I want to reveal is सत्यम् (कारणम्) independently existing, स्वतन्त्र सिद्धम्. So from that अक्षरम् ब्रह्म, the whole world has come. अक्षरम् means eternal, नित्यम्, imperishable (न क्षयति इति अक्षरम्).

विविधाः भावाः प्रजायन्ते – varieties of things are born. Any product born out of a material will go back to the material cause (pot breaks and goes back to clay status). Therefore

creation also goes back to ब्रह्मन् when it resolves. ब्रह्मन् is therefore सृष्टि and लय कारणम्. If so, it is also स्थिति कारणम् (cause of survival). So ब्रह्मन् is सृष्टि स्थिति लय कारणम्. That is what is beautifully said तैत्तिरीय,

यतो वा इमानि भूतानि जायन्ते । येन जातानि जीवन्ति । ॥
तैत्तिरीयोपनिषत् ३-१-३ ॥

This same ब्रह्मन् word is replaced by the word ईश्वर, नारायण in पौराणिक literature and इतिहासs, स्मृतिs and also in ब्रह्मसूत्रs. This is the way ब्रह्मन्/God is defined जगत्कारणम्. Here उपनिषत् gives an example, which is often repeated and popular.

Fire (a huge bonfire or conflagration) is compared to ब्रह्मन्. From such a fire, many sparks come out. So fire becomes कारणम् and sparks; विस्फुलिङ्गाः become कार्यम्. The word विस्फुलिङ्गाः is plural indicating कार्यम्s are many whereas the word पावकम् = अग्नि is singular, indicating one कारणम् which is the cause.

All the sparks resolve back into अग्नि तत्त्वम्. The idea to be conveyed with this example is this; what is the essential nature of fire; heat and light (उष्ण and प्रकाश). Sparks even though superficially may appear to be different from fire, have the essential features of heat and light. The differences between कारणम् and कार्यम् are only superficial and apparent whereas their essential nature is identical. The same example can be

extended to ocean and waves. Both are H₂O or HHO (सत् चित् आनन्दः!). Therefore वस्तुतः भेदः नास्ति.

Similarly, between you and ब्रह्मन्, if you take the non-essential features, lots of differences are there, but essential features are one and the same. So essentially, you are ब्रह्मन्. Here उपनिषत् is laying the foundation for तत् त्वम् असि.

सरूपाः means the same essential nature i.e., ब्रह्मन्. So सृष्टि and ब्रह्मन् are one the same. How many जिवात्माs are there? Innumerable.

The गुरु addresses the student here as सौम्य which means oh, pleasant one, oh, beautiful one, an expression by which he shows that he cares for the शिष्य and the शिष्य is dear to him. It helps to make शिष्य feel relaxed and tension free. This attitude of being serious about the study yet being relaxed (not afraid of the teacher) is very necessary because only then (such a mind) can receive the teaching. This is the aspect highlighted here. An angry teacher can create tension. Attention without tension is ideal!

The first part of the second chapter deals with परमात्मा स्वरूपम् and the second part deals with परमात्मा जिवात्मा ऐक्यम्.

In this section, the उपादान कारणम् aspect of ब्रह्मन् is going to be highlighted. If ब्रह्मन् is the cause and world is the product, the relation between the two is a cause effect relationship; the examples being clay and pots, gold and ornaments, water and

ocean etc. उपनिषत् took the example of fire and sparks. The corollary of this is that every product (कार्यम्) is a non-substantial entity (मिथ्या), कारणम् alone is substantial. Similarly ब्रह्मन् is सत्य and world is मिथ्या.

Verse No. 2.1.2

दिव्यो ह्यमूर्तः पुरुषः स बाह्याभ्यन्तरो ह्यजः ।

अप्राणो ह्यमनाः शुभ्रो ह्यक्षरात् परतः परः ॥ २ ॥

This is a very important मन्त्र quoted often by शङ्कराचार्य. It gives the definition of ब्रह्मन्. ब्रह्म लक्षणम् is presented here. In 1.1.6 also a definition was given where it was pointed out that ब्रह्मन् is the material cause of the universe and to convey this idea, the example of clay, spider and wood were given. Sometimes these can give rise to certain doubts and misconceptions.

Therefore, उपनिषत् takes care of these possibilities.

1. ब्रह्मन् could be imagined to be like a spider sitting somewhere and creating the universe.

An example should not be stretched too much. It has a limited scope only. For example, when we say he is the pillar of the organization, it should not be taken literally.

2. In our experience, every material cause happens to be a material like clay, gold, wood etc., which are inert in nature (अचेतन कारणाणि उपादानानि). When ब्रह्मन् is said to be a cause, we tend to think in terms of an अचेतन वस्तु. In fact,

scientists also think like this. Any cause they predict happens to be either matter or energy. From many types to one type of matter, then energy, four types, electromagnetic, weak nuclear force, strong nuclear force and gravitation. They are now looking for one basic force/energy but all are inert only as both matter and energy are inert only. When ब्रह्मन् is presented as a basic cause, it is sometimes similarly conceived as an अचेतन वस्तु. This मन्त्र has come to remove that misconception. That is why it is called स्वरूप लक्षण मन्त्र. Previous मन्त्र was तटस्थ लक्षण मन्त्र (indirect definition). स्वरूप is direct definition.

दिव्यः – स्वयम्प्रकाश चैतन्य स्वरूपः. The inner essence of universe is Consciousness. This is a very important idea we have to note, because it shows the difference between वेदान्त and all other material sciences. In all material sciences, matter is the fundamental principle out of which, creation is made of and Consciousness is only a later product. That is why they are called material sciences. In वेदान्त, the whole approach is reversed. Here Consciousness is the basic stuff and matter is only appearing and disappearing. ब्रह्मन् is of the nature of Consciousness (दिव्य).

So what is the nature of Consciousness?

Whenever we talk of materials like gold, wood, clay etc., we can imagine some form and we tend to think the same way with Consciousness. That is why उपनिषत् here gives the word

अमूर्तः – formless Consciousness is the nature of ब्रह्मन्. In another उपनिषत् it is called अस्थूलम्, अह्रस्व, अदीर्घम्.

पुरुषः – ब्रह्मन् is locationless (पूरयति सर्वम् इति पुरुषः). When we say clay is the कारणम् of pot, it has a location, potter makes a pot. Similarly, if ब्रह्मन् is the stuff of creation, where was it located before creation (space is also part of creation!). So it cannot be located because you require space. Therefore, ब्रह्मन् is not located in space; on the other hand ब्रह्मन् being the cause of everything, it is the cause of space also. So ब्रह्मन् is unlocated and the words ‘here’ and ‘there’ are meaningless.

One neuroscientist has said that Consciousness is locationless, that it is not located in brain. But when we say ब्रह्मन् is unlocated, it is unimaginable, the mind cannot conceive. So we say, it is all pervading, which is actually a compromised word. The real word is – no location. So पुरुषः means all pervading/no location, essence, content of everything.

सबाह्याभ्यन्तरः – within and without, just like gold is essence of all ornaments. With reference to creation within means, within the body and outside as well. Though words such as look within, dive deep within, search within are used, the wave need not look within to see water. So it is the substratum of the world within and the world outside.

अजः – When we say clay, wood etc., are material cause, we know that clay itself has a beginning. When ब्रह्मन् is said to be

अजः, it means ब्रह्मन् has no beginning. So ब्रह्मन् is the causeless cause of everything.

ह्यजः = हि + अजः. हि is for emphasis to mean it is indeed birthless.

अप्राणः – प्राण means the five प्राणs which stands for the सूक्ष्म शरीर.

ब्रह्मन् has no सूक्ष्म शरीरः; it is organless, mindless, intellectless, it free from them all because they are all later, incidental products generated, not the intrinsic nature of ब्रह्मन् (wave is not the intrinsic nature of water).

अमनाः – ब्रह्मन् is free from mind also because mind is an incidental, later, product of Consciousness which comes and goes; so not an intrinsic feature of ब्रह्मन्.

शुभ्रः – means शुद्धः, eternally ever pure because all impurities belong to mind and body. ब्रह्मन् being free from mind and body, it is शुद्धः.

Finally, it is the technical, very important definition

अक्षयात् परः – Varieties of pots (products) are created from the material cause clay. When I say pot is created, I know nothing new is created. Previously clay was there, afterwards also clay is there. So same amount of clay was, is, will be there. On analysis, what is it that is created? So this creation is the biggest myth! What is meant by creation then?

Only a particular form is given to a material which is already there. In संस्कृत, this addition of form is called रूपम्. Does form have weight? No. If so, product would have weighed more than raw material. When form is added, in keeping with it, we also give a name. In gold, we call it bangle, chain etc. In संस्कृत this is called नामम्.

Thirdly, every नाम-रूप can do a particular function. Desk नाम-रूप can function as desk. Similarly chain, bangle etc. This function is called कर्म. Therefore what is creation? Weightless नाम-रूप कर्म! Otherwise we can call it non-substantial name, form and function. उपनिषत् extends this to the whole universe. It says the whole universe is only name, form and function and is therefore a myth, non-substantial.

That is why भगवद्गीता says, never depend on this, you will be in trouble. It is like a cardboard/thermocool chair, which is good to decorate and keep dolls but not to sit!

If you want to lean, lean on the substance (परमात्मा) behind the non-substantial universe. If varieties of forms can be added to clay or gold to produce many products, वेदान्त says it is possible only if the forms (products) are potentially there in the substance (clay, gold etc.,) like ghee/butter in milk.

Lump of clay potentially contains all other forms. That is why when different wax/gold shapes are melted, they resolve into one lump. So in the material, all the नाम-रूप कर्म are potential.

Similarly, in ब्रह्मन्, the whole universe of नाम-रूप कर्म is there potentially. This is called शक्तिः.

शिवः शक्त्यायुक्तो यदि भवति शक्तः प्रभवितुम् ॥ सौन्दर्यलहरी
१ ॥

They are there even before creation. It is called शक्ति, प्रकृति, अव्यक्तम्, अव्याकृतम्, माया. It is Mrs. ब्रह्मन्, so must be there! It is called नाम-रूप बीजम्. In this मन्त्र, the word used for this अक्षरम्. Here अक्षरम् means potential name and form. Here it is said that ब्रह्मन् is superior to potential नाम-रूप (अक्षरात् परः) because all the नाम-रूप are non-substantial, only ब्रह्मन् is substantial. This same fact is said in religious literature as मायातीतम् ब्रह्म; this माया is given another description, परतः. It is an adjective to potential नाम-रूप. It means the cause. ब्रह्मन् is superior to potential नाम-रूप, which is the cause of manifest नाम-रूप. From that ब्रह्मन्, the whole creation came out.

तदेतत् सत्यं यथा सुदीप्तात् पावकाद्विस्फुलिङ्गाः सहस्रशः
प्रभवन्तेसरूपाः ।

तथाऽक्षराद्विविधाः सोम्य भावाः प्रजायन्तेतत्र चैवापि यन्ति ॥ १ ॥

दिव्योह्यमूर्तः पुरुषः स बाह्याभ्यन्तरोह्यजः ।

अप्राणोह्यमनाः शुभ्रोह्यक्षरात् परतः परः ॥ २ ॥

I said that the second chapter of मुण्डकोपनिषत् is an important chapter consisting of two sections. In the first section, the nature of परमात्मा (तत् पदार्थ) is highlighted and in the second section the nature of जीवात्मा (त्वम् पदार्थ) is highlighted. so, the nature of परमात्मा is called तत् पदार्थ and the nature of जीवात्मा is called त्वम् पदार्थ. And joining them together we get तत् त्वम् असि. The revelation of the identity of परमात्मा and जीवात्मा is indicated by the word असि. So, तत् परमात्मा त्वम् जीवात्मा असि you are. Therefore, in English it will mean परमात्मा and जीवात्मा are one and the same. The essence of the macrocosm and the essence of the microcosm is one and the same. This is going to be the development. We have seen the first two मन्त्रs here, where the उपनिषत् revealed the nature of ब्रह्मन्. This revelation was done in two different methods. The first method is called तटस्थ लक्षणम्, indirect method and the second method is called स्वरूप लक्षणम्, direct method. So, in the first मन्त्र it was pointed out that ब्रह्मन् is जगत् उपादान कारणम्, the material cause of the universe. In संस्कृत, जगत् उपादान कारणम्. And in the second मन्त्र, ब्रह्मन् is revealed as सत्यम्,

ज्ञानम् and अनन्तम्. So, if you take the essence of the second मन्त्र, it is सत्यम्, ज्ञानम् and अनन्तम्.

Why do we have two separate definitions? I said this is very important. When I say that ब्रह्मन् is the material cause of the universe, we can have certain misconceptions based on that. Just as clay is the material cause of pot, just as water is the material cause of waves, just as gold is the material cause of ornaments, like that ब्रह्मन् is the material cause this creation. And through this definition what does the श्रुति wants to convey? And what it doesn't want to convey? We should know what it wants to convey and we should also know what it doesn't want to convey.

a) What does the श्रुति wants to convey by saying that ब्रह्मन् is the material cause and world is the effect? श्रुति wants to points out that there is no world separate from ब्रह्मन्. Just as there are no ornaments separate from gold, no pots separate from clay, no furniture separate from wood, there is no product separate from the material cause. So, if ब्रह्मन् is the material cause and world is the product, the श्रुति wants to say that there is no world separate from ब्रह्मन्. World is only a word. Just as ornament is only a word, there is no substance called ornament. Then what is the substance? Gold alone is the substance. Ornaments are non-substantial. Similarly, श्रुति wants to say, that this wonderful universe that you experience, which appears to be solid and substantial, really speaking is non-substantial. And as I said

the corollary is once you understand that the world is non-substantial then the lesson that we learn is I never want to depend upon a non-substantial thing. Dependence upon a non-substantial thing will lead to frustration, disappointment, anger, worry, sorrow, fear, and therefore, the श्रुति wants to say if at all you want to depend upon the substantial ब्रह्मन्. Enjoy the non-substantial world, but don't lean upon the non-substantial. By leaning we mean psychological dependence, emotional dependence. Therefore, the main idea that the श्रुति wants to convey is that ब्रह्मन् being the material cause, world is non-substantial. This is the idea.

b) But we should also know what the श्रुति doesn't want to convey. Because we should never extend any teaching beyond the limit. I gave you an example. When I say he is the pillar of the organization. What I want to convey? That without him the organization cannot survive. And what I don't want to convey that must be clearly understood. Pillar is an inert matter, round matter; this fellow is not an immobile, non-moving person like a pillar. So in those aspects you should never extend the teaching. Similarly, when I say ब्रह्मन् is the material cause we can extend the teaching wrongly, which we have to take care of. This is done in the second मन्त्र. What are the wrong extensions? This also I told in the last class; being important I am repeating.

i) We generally find, the material cause is matter. Whether it is clay or wood or water or any material cause happens to be matter, अचेतनम्, but in this case of ब्रह्मन् don't extend the teaching and understand ब्रह्मन् as अचेतनम्. Therefore, you should understand ब्रह्मन् is conscious material cause. It is चेतन उपादान कारणम् unlike other material causes.

ii) And the second extension which we should not do is generally the material cause is tangible. Wood the material cause is tangibly available for the carpenter to mould into the furniture. Similarly, water the material cause is tangible, the thread the material cause is tangible, extending this we may take ब्रह्मन् also is a material, दयानन्द स्वामिजी says, like chappati dough. What do we do with chappati dough, the material cause? You just shape into varieties of chappaties. Similarly, we should not think ब्रह्मन् is a tangible substance moulded into universe. Therefore, what is the second aspect to be noted? ब्रह्मन् is an intangible formless material cause. So, point number one is It is sentient material cause (in fact, this word appears to be contradiction in terms – sentient and material cause) and the second point to be noted is that It is non-tangible material cause of the universe. That means the basic stuff of the universe is Consciousness, which is intangible. That's why the scientists also point out that this tangible world is made up of energy and energy happens non-intangible. If non-

tangible energy can produce this solid universe, you can extend it and say, that the non-tangible formless Consciousness is stuff of the universe. This is the second point.

- iii) And the third point which we should understand, where we should not wrongly extend is this. What is that? Whenever a material cause produces an effect, the material cause undergoes a modification. Therefore, generally the material cause is changing, परिणामि. Whereas in the case of ब्रह्मन्, the material cause what we have to note is It is निर्विकार उपादान कारणम्. In technical language we call it विवर्त उपादान कारणम्.

So thus, we have to remember these three factors. ब्रह्मन्, the formless, changeless, conscious principle is the material cause of the universe. And therefore, the extension is this universe which is a product of ब्रह्मन् cannot exist separate from changeless, formless, Consciousness. So, this is the most unique aspect of वेदान्त which is not there in any material science and which is not there in any other system of philosophy also. In all other systems of philosophy matter is the material cause and in वेदान्त alone we have got a unique teaching that matter is not the stuff of the universe, but Consciousness is the stuff of the universe.

There is an Indian scientist who is very much interested in वेदान्त and who is a great scientist, he tried to reconcile the *Vedantic* teachings and some of the observations of modern

science and he wrote a book called Self-aware universe. The essence of that book is that Consciousness is the stuff of the world. That is why we call it spiritual science. When you say matter is the stuff of the world, you call it material science and when you say Consciousness is the stuff of the world, you call it spiritual science. In *Vedantic* parlance it is called चैतन उपादान कारण वाद.

Having thus revealed ब्रह्मन् thus in the first two मन्त्रs, now from the third मन्त्र onwards the उपनिषत् is going to talk about the evolution of this universe. And here we should remember an important point. All these are previous teachings. We already know the fact from both science and शास्त्र that nothing can be created or destroyed by the law of conservation of energy and matter. That means the world can never be created out of nothing. Whatever we create must be already be existing in potential form. If I take out the ghee from milk it is possible because ghee is already existing in milk in potential form. Similarly, anything for that matter. Therefore, वेदान्त says the whole creation of name and form - just as the creation of ornaments' name and form, just as the creation of furniture's name and form - must be already existing in ब्रह्मन् in unmanifest potential form. And I give you the example, remember this very well, when there is a lump of clay, the clay has got a spherical form, in that spherical form of the clay all the other forms are hidden. Now, how did all these forms come? Not that it was produced, for nothing can

be produced. Then what do we say? Already in the spherical form different forms are there in unmanifest form. That unmanifest form is brought out. Similarly, the वेदान्त says in ब्रह्मन् the whole creation of नाम-रूप, the non-substantial नाम-रूप-कर्म, which is this entire universe was there in unmanifest form, which alone we call by different names as माया, शक्तिः, प्रकृति, अव्यक्तम्. All these words indicate what? The world in ब्रह्मन् in potential condition, like the spherical form resting in the clay. And this unmanifest creation, like the unmanifest seed, at the appropriate time determined by काल and प्रारब्धम् all the potential नाम-रूपs evolve.

And this evolution which we saw in तत्त्वबोध long before, is generally is presented in four stages.

- i) The stage is called the evolution of the five subtle elements. पञ्चसूक्ष्मभूतानि.
- ii) Then the next stage of evolution is these five subtle elements combine in different proportions through permutation and combination to produce many subtle bodies and subtle world. In संस्कृत, it is called सूक्ष्मभौतिकप्रपञ्च. Earlier one was सूक्ष्मभूतानि and the second one is सूक्ष्मभौतिकानि. भूतानि means elements and भौतिकानि means elementals. Just as bricks arranged in different proportions and patterns will produce varieties of rooms, varieties of halls, all nothing but bricks arranged in different patterns, similarly, the five subtle elements arranged in

different patterns produce all the minds, all the intellects, all the sense organs etc. The subtle elements are also invisible, the subtle elementals are also invisible. Our mind comes under subtle elementals. Being subtle you will not be able to see that. Then can you say you have no mind, because it is not visible to the eyes? If there is no mind we will be all blissful. That is why in deep sleep state our mind is resolved, therefore, we are happy even if it is in the middle of the class. Therefore, the existence of the mind can never be doubted. It is intimately experienced by me. Therefore, सूक्ष्मभूतसृष्टि and सूक्ष्मभौतिकसृष्टि.

iii) Then the third stage of evolution is from the subtle elements, the five gross elements are born, which are called स्तूलभूतानि. The five gross elements are आकाश, वायु, अग्नि, आपः, पृथिवी – space, air, fire, water and earth. So then the third stage of evolution is gross elements. In संस्कृत, स्तूलभूतसृष्टिः.

iv) Then the fourth and the final stage. All the five elements join in different proportions give rise to स्तूलभौतिकसृष्टि, the creation of the elementals. What are the elementals? The elements combined in different proportions. What is the ideal example for this स्तूलभौतिकप्रपञ्च? The ideal example is our own physical body. It is सूक्ष्मभूत? If body is सूक्ष्मभूत, what will happen? You won't see. So the physical body is not सूक्ष्मभूत, the physical body is not सूक्ष्मभौतिक, the physical body is not

even स्तूलभूत, it is not mere five elements, but it is five elements combined in different proportions. All this we have seen in तत्त्वबोध. The tangible part is called earth, and the water in the body will give shape to the body is जलतत्त्वम्, and the temperature we have 98.4 or sometimes more also is अग्नितत्त्वम्, and the breath we have because of which we are alive is वायुतत्त्वम्, and the place that we occupy is आकाशतत्त्वम्. And different people have got these five elements in different proportions. That is why in आयुर्वेद, our health is defined as the equilibrium of the three elements – वात, पित्त and कफ. वात means वायुतत्त्वम्, पित्त means अग्नितत्त्वम् and कफ means जलतत्त्वम्. Everybody has got one of these as predominant. And it is only through the imbalance of these यमधर्मराज has a hold on our body. As long as we are young the inequilibrium will not affect us. But once you cross forty or fifty then these three elements start asserting their strong presence. So form that it is very clear that शरीरम् is स्थूलभौतिक. Thus, what is सृष्टि? सूक्ष्मभूत, सूक्ष्मभौतिक, स्थूलभूत and स्थूलभौतिक evolution. The word evolution here means manifestation. I am using the word evolution in the sense of manifestation and not in the sense of Darwin's theory of evolution. वेदान्त doesn't accept of Darwin's theory. So, by evolution I mean manifestation. And once this universe is manifestat in front of me, what do I feel? That this world is tangible one. This world is not a tangible thing at all, but it is non-tangible,

non-substantial name and form. And suppose you ask, स्वामिजि, how dare you say that? Then remember the example, I asked the question is this desk tangible or not? what should be your normal answer. Desk is tangible, because it has got a weight. Book is there, hand I am able to keep. Therefore, we generally answer, desk is tangible but वेदान्त says desk is not tangible, desk is mere name and form and it is weightless. Then, what is the weight that you are experiencing? The weight is nt of the desk, the product but the weight belongs ot the material cause, that is the wood. Similarly, वेदान्त says, world is like a desk, वाचारम्भणम् विकारो नामधेयम्. And whatever substantiality we feel does not belong to the world, but it belongs to ब्रह्मन्. शङ्कराचार्य says in आत्मबोध,

दृश्यते श्रूयते यद्यद् ब्रह्मणो ... तद्भवेत् ... यथा मरुमरीचिका.

Just as whatever you are seeing is only wood and not furniture. Similarly, whatever you are experiencing is ब्रह्मन् with different name and form. The नाम-रूपs vary but the content ब्रह्मन् is one.

ब्रह्मार्पणं ब्रह्म हविर्ब्रह्माग्नौ ब्रह्मणा हुतम् ।

ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना ॥ गीता ४-२४ ॥

And in this मुण्डक itself the teacher will say

ब्रह्मैवेदममृतं पुरस्ताद् ब्रह्म पश्चाद् ब्रह्म दक्षिणतश्चोत्तरेण ।

अधश्चोर्ध्वं च प्रसृतं ब्रह्मैवेदं विश्वमिदं वरिष्ठम् ॥ २-२-११ ॥

So अधश्च उर्ध्वञ्च all over ब्रह्मैवेदं विश्वमिदं वरिष्ठम्. So therefore, what is the benefit of this teaching? सर्वत्र ब्रह्म दर्शनम्.

And for this alone the teacher is going to lead us gradually. Now we are going to see the evolution of the cosmos, the manifestation of the universe out of ब्रह्मन्, from मन्त्र number three upto मन्त्र number nine. And in the tenth मन्त्र, the उपनिषत् is going to say, since the entire creation is ब्रह्मन् + different नाम-रूपs, by this wisdom you should learn to 'see' ब्रह्मन् everywhere. सर्वत्र ब्रह्म दर्शनम् is called मोक्षा and सर्वत्र जगत् दर्शनम् is called संसार. See the cause, you are free; see the effect, you are bound. How do you say so? Seeing the effect is bondage because effect is subject to arrival and departure. Therefore, if I am going to be attached to a pot, an effect, then there is a constant fear of loss is there, that it is fragile, any time it may break. Therefore, I can never enjoy the pot. Whereas if vision is of the clay, the cause, then I know that whatever happens to the pot, clay was, clay is, clay will be there. Similarly, being attached to worldly things you will have fear about what is going to happen to this person or that person, or to me. All this fear is because of the attachment to perishable नाम-रूपs. Own up or be absorbed in the imperishable content, then you are ever free. This is going to be the development. Now look at the third मन्त्र.

Verse No. 2.1.3

एतस्माज्जायते प्रणो मनः सर्वेन्द्रियाणि च ।

So, the सृष्टिः begins from this मन्त्र upto the ninth. And I said in my introduction, in the शास्त्र generally an order is given for the सृष्टिः, which we call as क्रम सृष्टिः, which we saw in तत्त्वबोध. That is five subtle elements, then subtle elementals, then gross elements and finally gross elementals – this is the normal क्रमः. But here the उपनिषत् does not want to talk about the order. Like if I ask you how many children you have got and tell you who are they, you have got two methods. What are the two methods? One method is you can go in the order. But isf are not very particular about the order then whichever child's name comes to your mind that you tell. So, this is called अक्रम सृष्टिः, सृष्टि presented without bothering about the order. And when the उपनिषत् does not give the order then we will have to rearrange for our understanding. And therefore, we will take the second line first. Just to maintain the order we will take the second line. There it talks about पञ्चसूक्ष्मभूतसृष्टि and later पञ्चस्थूलभूतसृष्टि. What are they? खं – आकाश, space. Then वायुः – air, ज्योतिः – fire, आपः – water, and पृथिवी – earth. And what type of earth? The उपनिषत् talks about the glory of the earth, विश्वस्य धारिणी. So this solid पृथिवी which is the supporter of all the living beings. So therefore, the earth is the one which supports all our bodies and not only it supports directly by giving the substratum, the terra firma, but the earth supports us indirectly also by giving us all the food. So form

the earth alone we get all the vegetables and that alone is our food, because of which the body is sustained. And स्वामिजि says even in the case of nonvegetarian, the food is only vegetarian, only thing is the animals have taken the vegetarian food and this person is eating the animals. And who provides that food? The पृथिवी alone. Therefore, पृथिवी is called विश्वस्य, विश्वस्य means सर्वस्य, everything, all living beings, धारिणी means the supporter. And the second line indicates both the subtle elements as well as the gross elements.

Then we have to go to the first line, which talks about the elementals, भौतिकसृष्टि. What are the elementals? प्राणः – the पञ्चप्राणs – प्राण, अपान, व्यान, उदान and समान. Then, मनः – मनः refers to the four type of mental faculties, मनः, बुद्धि, चित्त and अहङ्कार. मनः – the emotional faculty, चित्तम् – the memory faculty, बुद्धि – the rational faculty, अहङ्कार – the identifying, owning up faculty. So therefore, पञ्चप्राणs and चत्वारि अन्तःकरणानि. Not only that सर्वेन्द्रियाणि – all the ten sense organs. Five sense organs of knowledge and five sense organs of action. In short, entire सूक्ष्म शरीर. They are all born out of what? एतस्मात् – from this basic substance called ब्रह्मन्, in which the whole thing was there in the unmanifest नामरूप. In संस्कृत, अव्याकृत नामरूपेण जगदासीत्, तस्य व्याकरणम् तमभवत्. व्याकरणम् means manifestation. Continuing;

Verse No. 2.1.4

अग्नीर्मूर्धा चक्षुषी चन्द्रसूर्यौ

दिशः श्रोत्रे वाग् विवृताश्च वेदाः ।

वायुः प्रणो हृदयं विश्वमस्य पद्भ्यां

पृथिवी ह्येष सर्वभूतान्तरात्मा ॥ ४ ॥

So, what is the next stage of evolution? The subtle elements and the subtle elementals are born. Then the next creation is the gross elements and the gross elementals consisting of the entire gross universe. So, the gross elements + the gross elementals = gross universe. When you drink water, it is a gross element. When you are breathing the air, it is a gross element. But when you are contacting the body, it is a gross elemental. Thus the world consists of the gross elements and the gross elementals. And this whole universe is looked by the शास्त्र in a special way, which is unique in Hinduism. What is that special way? See the whole universe as the body of the Lord. thus the world becomes the universal body, the universal person otherwise called विश्वरूप ईश्वर otherwise called विराट् ईश्वर. (In तमिळ् it is translated as பெரும் ஆள் (पेरुमाल्). We are சின்ன ஆள் (चिन्न आल्). Why we are चिन्न आल्? Because we don't occupy even this small table. I don't occupy even the full stage. I don't occupy even the full आसन. Therefore, this is the चिन्न आल् and the cosmos is पेरुमाल्, the cosmic person. And why do we look at the universe as the cosmic person? What is the logic behind it? This we have to understand carefully. When I look at my body, I find that the body consists of many organs. It is a conglomeration, it is an assemblage. Just like a car is or a

building is or anything is an assemblage. Similarly, the body is what? An assemblage of many organs, like head is there, eyes are there, nose is there, inside kidney is there, heart is there. But even though body consists of many organs, we look upon the body as one unit; we don't look upon the body as a group. I don't call you 'please, group come here'. But I look upon you as one entity. Why do I look upon your body as one entity even though it is a mixture of many entities? Because all the organs are functioning in harmony as though it is one unit. Just as in an industry there are many things, all of them are functioning, or at least all are supposed to function in harmony. There is finance department, manufacturing department, marketing department, so many departments are there. But you look upon as one industry, why? Because they are functioning as though it is one. Similarly, when I look at my body, every organ is interconnected with another organ. They are not stray, disparate, unconnected organ. If there is some problem in pancreas, known as sugar problem. So, now once the pancreas got some problem sooner or later it affects every other organs. Therefore, I cannot take this organ as an isolated entity, but I take it as one organic whole, an organized whole. And I call him Mr. so and so. If this is understood, वेदान्त asks you to look at the world. The world consists of so many parts. Millions of galaxies are there. And in each galaxy millions of stars. Around stars millions of planets. And in each planet millions of trees and animals. So many things are there.

So from earth we can have living beings. Earths are possible in another system also. But even though they are all different parts of the world, when you make a scientific study you will find the world functions as one organic, organized cosmic universe. That is why somebody nicely said, it is not a *multiverse* but it is a *universe*. And the more the science is advancing, the more we are finding the interconnection. You may have read the *El Nino* phenomenon. Somewhere in South America, in the pacific ocean, some temperature in the ocean is a few degrees higher, and they call it a peculiar phenomenon, which is not an ordinary one, you can have cyclones etc. Therefore, as somebody said, “You cannot pluck a flower without disturbing a star.” Until the science is advanced I don’t see the connection, a few decades before I did not see the connection between the various events in the globe but now I see everything is connected. That means what? Never look at the world as a chaos, look at the world as a cosmos. That means every party is an organ. And if every party is an organ, all the organs put together is the body of one person. And what is that person?

सहस्र शिर्षा पुरुषः । सहस्राक्षः सहस्रपात् । स भूमिं विश्वतो वृत्वा
। अत्यतिष्ठदशाङ्गुलम् ॥ पुरुषसूक्तम् १ ॥

In all our scriptures we look upon the universe as one body. And if this body belongs to जीवात्मा, this universal body must belong to the परमात्मा. This universal body is called विशट्. Therefore, the उपनिषत् says, the next in evolution is विशट्

evolution. And what is this विशट् is mentioned in this मन्त्र, which we will see in the next class. including पुरुषसूक्त (सहस्रशीर्षा पुरुषः) convey this very idea.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

Chapter 2, section 1, मन्त्र 4.

अग्नीर्मूर्धा चक्षुषी चन्द्रसूर्यो दिशः श्रोत्रेवाङ् वितृताश्च वेदाः ।

वायुः प्रणोहदयं विश्वमस्य पद्भ्यां पृथिवी ह्येष सर्वभूतान्तरात्मा ॥ ४

॥

In this section, the उपनिषत् is revealing ब्रह्मन् as the जगत् कारणम्, both the material and intelligent cause of the creation. In the first two मन्त्रs, the nature of ब्रह्मन् was pointed out by using the word अक्षरम्. Somebody asked for a clarification. This word अक्षरम् occurs in the first मन्त्र and the word अक्षरम् occurs in the second मन्त्र also. What is the difference between these two अक्षरम्? We have to clearly note the difference between these two अक्षरम्, they are confusing words otherwise. In first मन्त्र, the word अक्षरम् means ब्रह्मन् itself, which is सत्यम्, ज्ञानम् and अनन्तम्, form which alone the whole universe manifests. whereas in the second मन्त्र, the very same word अक्षरम् is used in a different meaning. It does not mean ब्रह्मन्, but it means all the नाम-रूपs in potential condition. Thus in the first मन्त्र, अक्षरम् means ब्रह्मन् and in the second मन्त्र, अक्षरम् means माया. Otherwise known as the entire universe in potential form, unmanifest नाम-रूप. And अक्षरम् number 1 and अक्षरम् number 2 both put together alone can become the universe. And how the universe came is further explained from third मन्त्र onwards, which we are seeing.

The creation of the elements – both the subtle and gross elements has been pointed out. Now, from the elements the

gross creation comes to manifestation. And here the gross creation is called विराट. I was discussing this in the last class and I pointed out that in the शास्त्र, the whole world is seen as the body of the Lord. And why do we look upon it as the body of the Lord? Just as our body with different limbs is functioning as one unit interlinked, interconnected, similarly, the cosmos also even though has got many parts it is functioning as though one unit. Why do you say so? Because whatever happens in any part of the cosmos will certainly affect the other part of the cosmos. As I was giving the example, somewhere in the Southern America Pacific Ocean, if a few degrees centigrade the temperature of the ocean is higher, then it can create so much weather changes. All over the world we can have droughts, we can have cyclones, we can have forest fires, we can have famine, we can have destruction. All these things happening because there is a change in the temperature of not even the entire ocean but a corner of the ocean near South America. About that phenomenon we have been reading in the newspaper all the time, 'El Nino' phenomenon. A few hundred years before we did not know. As the science is advancing we come to know that whatever happens anywhere will affect the other part of the globe. Therefore, you can look upon the universe as the body of the Lord and naturally, every part of the creation is like every limb of the Lord. This is called विश्वरूप ईश्वरः or विराडीश्वरः. And in all the उपनिषत्s the विराडीश्वरः is very

beautifully described. That alone we have borrowed in the well-known विष्णुसहस्रनाम ध्यान श्लोक –

भूः पादौ यस्य नाभिर्विचदसुरनिलश्चन्द्र सूर्यो च नेत्रे... त्रिभुवन
वपुषं विष्णुमीशं नमामि ॥ २ ॥

I worship Lord विष्णु, whose body is the entire universe itself.

In रुद्र chanting we have got another ध्यान श्लोक, where Lord शिव is seen as विश्वरूप –

पीठम् यस्य धरित्री जलधरकलशम् लिङ्गमाकाशमूर्तिम्
नक्षत्रम् पुष्पमाल्यम् ब्रह्मणकुसुमम् चन्द्रवदन्यर्कनेत्रम् ।
कुक्षिं सप्त समुद्रम् हिमगिरिशयनम् सप्तपातालपादम्
वेदं वक्त्रम् षडङ्गम् दशदिश वदनम् दिव्यलिङ्गम् नमामि ॥

We have got a cosmic लिङ्ग, which is the very आकाश itself. All the planets are all nothing but various diamonds. We had recently the Leonid showering. I don't know how many of you got disappointed, anyway I got disappointed sitting on the terrace looking for the shower of meteoroid. But there were a few beautiful meteoroids just passing like a flash of light. All these shining meteoroids are like beautiful diamond jewels on the body of Lord शिव. And that विश्वरूप वर्णनम् we have in this fourth मन्त्र. look at this मन्त्र. अग्नीः मूर्धा भवति. We have to supply for this विराडीश्वर, for the विश्वरूप ईश्वर. अग्नीः. Very careful. Here the word अग्नीः means स्वर्गलोकः. This स्वर्गलोक, i.e., the upper regions of the sky is like the head of विराडीश्वर. And if the upper regions are his head, what should be the eyes? चक्षुषी चन्द्रसूर्यौ – the Sun and moon are

the eyes of the Lord. That is invoked in the famous मन्त्र also

त्र्यम्बकं यजामहे सुगन्धिं पुष्टिवर्धनम् ।

उर्वारुकमिव बन्धनान्मृत्योर्मुक्षीय माऽमृतात् ॥

त्र्यम्बकम् means the Lord with three eyes viz., the Sun, the moon and the fire. सोम सूर्य अग्नि लोचनः. सूर्यः is the Lords eye during day time, moon is the Lords eye during night time, and fire सूर्यः is the Lords eye during अमावस्या night. Because at अमावस्या night there is neither Sun nor moon. So thus, the Lord has got three अम्बकम्. अम्बकम् means eyes. That's why the Lord is called त्र्यम्बकः, त्र्यम्बकेश्वरः is the well-known name of Lord शिव. So thus, the Sun, moon and fire are his eyes. Then दिशः श्रोत्रे – ten directions are the ears of the Lord. The space. If you remember तत्त्वबोध, from the space principle alone our individual ears are born. And therefore, the space becomes the cosmic ears of the Lord. in विष्णुसहस्रनाम it is said as कर्णौ आशाः (कर्णावाशाः), आशाः means दिशः. Then what are the mouths of the Lord? वाग् विवृताश्च वेदाः. वेदाः means the scriptures. That too what type of scriptures? विवृताः वेदाः. विवृताः has got two meanings. One is the elaborate scriptures. Unlike other religions not one book or half book, it is such huge voluminous book. वेद being original, it is further elaborated by सूत्र literature, which is further elaborated by स्मृति literature, which is further elaborated by पुराण literature, which is further elaborated by इतिहास literature. One वेद is elaborated in four levels. सूत्र, स्मृति, पुराण and

इतिहास. Thus our scriptures are so vast, therefore, they are called विवृताः वेदाः, the vast scriptures. This is one meaning. There is a second meaning also. Here the word विवृताः means popular, well known. We have to put a small note '*in the olden days*'. Because nowadays वेदs are not that well known at all. विवृताः वेदाः are the वाग्, the organ of speech of the Lord. So this is also a very important point to be noted. The idea is, Lord does not come and speak to us directly but Lord speaks to us through the scriptures alone. Therefore, whenever we want to know भगवान्'s opinion whether I am doing is right or wrong, whenever there is a conflict, whenever there is a confusion, if you want opinion from God, you need not ring up God and ask for His opinion, refer to the scriptures, scriptures are God's mouthpiece. Then what is the life breath of the विराट्? वायुः प्राणः – the entire वायु तत्त्वम्, the wind or the air is the breath of the Lord. Which means if the air is polluted, it means विराट् will have lung disease. And if विराट् is going to fall sick then certainly we are going to be affected because we are existing within the विराट्.

अन्तःस्थम् यस्य विश्वम् सुरनरखगोभोगिगन्धर्वदैत्यैः ॥ विष्णु सहस्रनाम स्तोत्रम् - २ ॥

So, we are all existing within the विराट्. Therefore, when we are polluting the air or water or anything remember the Lord is becoming sick as it were, which is going to affect us indirectly. And हृदयम् विश्वम् – the entire universe is like the heart of the Lord. हृदयम् can be taken as the heart or the mind

of the Lord. So this is also a beautiful idea. You may have a doubt, how can you say that the entire universe is the mind of the Lord? You can understand if you compare with your dream world. What is the entire dream world that we experience? The dream शब्द, रूप, रस, स्पर्श, गन्ध, the dream time, the dream space, the dream object, the dream activities? Everything that happens in dream is nothing but your own mental projection. If every object in the dream is your mental projection, it means every object is a thought in your mind, and that means the dream world cannot exist separate from the waker's mind. In fact, it is born it is born out of the waker's mind, it rests in the waker's mind and resolves into the waker's mind. Even though, we don't recognize this fact in the dream itself but we recognize this after waking up. Now, वेदान्त tells this whole universe also does not exist separate from the Lord's mind. The Lord's mind is called माया, the cosmic mind. So this cosmos also does not exist separate from the Lord's mind or माया, out of the Lord's mind alone the world is born, in it alone it rests and back tot aht alone it goes, and therefore, the entire universe is seen as the mind of the Lord. हृदयम् is the mind, as it were. Then, अस्य पद्भ्याम् पृथिवी. If the heaven is the head of the Lord, then what should be the feet of the Lord? Naturally पृथिवी, the earth is the feet of the Lord. पद्भ्याम् should be read as पादौ, it should be changed into nominative case. And where does this विराट reside? The उपनिषत् answers एषः सर्वभूतान्तरात्मा – this

विराडीश्वर is in and through the entire creation, is the inner essence of everything. Because, विराट being the totality, we know that the total must be inherent in every part. Suppose, somebody asks the question, ‘where are you in your body?’ For that we answer, I am behind the finger also; that is why when a smallest mosquito biting the finger I am there in an invisible form, I am there behind the finger experiencing the mosquito bite. And then suddenly if there is another mosquito on the head, then I am behind head also. Not that slowly I have to travel from finger; No. Simultaneously; that is why when there are many mosquitoes you go all over. Why because, I am the invisible inherent अन्तरात्मा, the चैतन्यतत्त्वम् behind every part of the body. Similarly, the पेरुमाळ्, the विराडीश्वरः is behind the entire cosmos! Therefore, He is सर्व-भूत-अन्तरात्मा – he is the inner essence behind all the beings. And then you have to add a sentence to complete this मन्त्र. This विराट ईश्वर is also born out of ब्रह्मन्. Remember this विराट does not exist eternally. Before the सृष्टि the विराट was not there and after the प्रलयम् the विराट cannot exist. Therefore, this विराट is also subject to arrival and departure. From whom? From that ब्रह्मन् alone. Continuing;

Verse No. 2.1.5

**तस्मादग्निः समिधो यस्य सूर्यः
सोमात् पर्जन्य ओषधयः पृथिव्याम् ।**

पुमान् रेतः सिञ्चति योषितायां

बह्वीः प्रजाः पुरुषात् संप्रसूताः ॥ ५ ॥

In this मन्त्र further सृष्टि is being discussed. The उपनिषत् points out that many जीवs are born out of ब्रह्मन् later. **प्रजाः सम्प्रसूताः**. And while talking about the creation of the जीवs, especially the human जीवs, the शास्त्र talks about procedure of the human birth, which is discussed in one of the उपनिषत् called छान्दोग्य उपनिषत्, where the पुनर्जन्म process is talked about. This is one of the methods through which human beings are born. The living beings are born in several methods and one such methods is talked about in the छान्दोग्य उपनिषत्, which is popularly known as पञ्चाग्नि विद्या. This is not the case of all the living beings, this is not the case of all the human beings also, this is the case of some the human beings - how they are reborn. This मुण्डक मन्त्र does not give you the details but it only give some dots and dashes. The छान्दोग्य and बृहदारण्यक alone gives the details about how a जीव is reborn. We have to start from the time of death of a जीव. So, what happens at the time of death of a जीव? The जीव goes through the final ceremonies called अन्त्येष्टि कर्माणि. In this final ritual, the physical body of this जीव is offered onto the fire, which itself is considered a ritual. We talk about forty one संस्कारs, which every वैदिक must go through and the the last संस्कार is a ritual in which I offer my physical body itself onto the fire god. Not while living, then it will become self-immolation. After death this physical body is

offered into the fire. Naturally, I cannot do that offering, therefore, on behalf of the जीव their children or any other relative will do the offering and that is why it is called a ritual. अन्त्य means final, इष्टि means ritual. That is why मन्त्रs are involved. And what happens at the time of this final ritual. These are all based on the शास्त्र description. We do not see all these things with our naked eyes. The शास्त्र says, once this body is offered to अग्नि देवता then at that very moment the next physical body is prepared for the पुनर्जन्म. But not in this full-fledged form but in very very very minute form this physical body is created. By whom? By भगवान् Himself. And it is handed over to the जीव. Therefore, the जीव acquires the next physical body, in very very very minute form, invisible form at the time of अन्त्येष्टि कर्म itself. And this physical body alone has to evolve to become the full-fledged physical body to enjoy the पुण्य-पाप कर्म. And according to शास्त्र, this physical body evolves in five stages. And to evolves through these five stages it requires five fields. In each field it evolves to next stage and each field is figuratively called one, one अग्निः. And the पञ्च अग्निs are enumerated in the शास्त्र as,

- i) स्वर्ग अग्निः,
- ii) मेघ अग्निः,
- iii) पृथिवी अग्निः,
- iv) पुरुष अग्निः,
- v) स्त्री अग्निः.

That means this minute physical body straightaway goes to स्वर्ग लोक. And in स्वर्ग लोक it evolves to some extent. Not into a full-fledged physical form but the first stage of evolution takes place. Then in the cloud it goes through evolution number 2. In the earth it goes through evolution number 3. In the पुरुष, the male human being, it goes through evolution number 4. In the female body it goes through evolution number 5. And once it has gone through all the five stages – स्वर्ग, मेघ, पृथिवी, पुरुष and स्त्री – that minute physical body has become a full-fledged baby which we are seeing. And in each stage of evolution the physical body is given one, one name also. When it comes out from the first stage of first अग्नि it is called सोम शरीरम्. Then once it has gone through the second fire and when it comes out it is called वृष्टि शरीरम्. वृष्टि means rain. Then the third one is called अन्न शरीरम्. And the fourth stage when it comes out it is called रेतः शरीरम् or बीज शरीरम्. And finally from the female when it comes out it is called पुरुष शरीरम्. In the fifth stage it has got a full-fledged body. Thus we have got five fields and the five stages through which the जीव goes through before attaining the full-fledged human body. Then what happens? Again goes through varieties of कर्म, and at the end again goes through the similar situation, again पुनरपि जननम् पुनरपि मरणम्. So of these ten items the उपनिषत् mentions some of the items and some of them we have to supply.

Now what are the पञ्च अग्निः? Look at the मन्त्र. तस्मादग्निः. Here the word अग्निः refers to the first अग्निः called स्वर्ग अग्निः, which is the field through which the जीव goes through first stage. It is like the flow chart of a product. When a raw material enters the factory it will have a totally different form. Sugarcane to Sugar. It goes through so many processes, so many rooms, each room is like one, one अग्निः. Why it is called as अग्निः? Because अग्नि is that principle which refines anything. अग्नि has the capacity to refine, to improve, to modify, to beautify. Even when they make a pot out of clay, it has to go through kiln, where अग्नि is required. And food vegetables it goes through the fire. And even when it goes through your stomach, there also there is

अहं वैश्वानरो भूत्वा प्राणिनां देहमाश्रितः । ॥ गीता १७-१४ ॥

a digestive fire, which again processes. So wherever processing is involved there अग्नितात्त्वम् is involved. Even when a raw fruit has to ripen you require fire. And again baby to grow within the stomach of the mother fire principle is required. And when there is a premature baby you require an incubator, which is another अग्नि. Anything has to go through fire, either in a gross or in a subtle form. Even when you want to think and come with nice idea, you say heated thinking or head is getting heated up, or the expression in English “What idea is cooking up in your head”. So therefore, अग्निः means स्वर्ग लोकः, the first one. What is the description of स्वर्ग

लोक? समिधः यस्य सूर्यः – for the स्वर्ग लोक the illumining principle is सूर्यतत्त्वम् or सूर्यः. So this is the first अग्निः.

Then what is the second अग्निः? पर्जन्यः. पर्जन्य means cloud, the second अग्निः, through which the जीव comes. The जीव first goes to the स्वर्ग and thereafter it comes to the cloud.

Then the third अग्निः is पृथिव्याम् – पृथिवी is the third one.

Then पुमान् – पुरुषः, the male. Therefore, remember every जीव before it has to be born it has to reside in the body of the male for some time. Thereafter alone that जीव which is in the father's body then at the time of conception is getting transferred to the mother's body. Therefore, the next stage is योषितायाम्. योषिता means the woman. So it is not that the जीव comes to the mother's body at the third month of pregnancy, etc., is generally told. It is not all accepted by the शास्त्र. According to the शास्त्र, जीव has already entered at the time of conception itself; from father's body the जीव has been transferred to the mother's body. Therefore, at any time of pregnancy जीव is there. That is why in our tradition, the abortion is not accepted because there is a जीव right from the beginning. Because some time people say, after all the जीव is going to come only at the fourth month therefore, if abortion is done before that no harm etc., they say. But according to the शास्त्र, जीव doesn't come in the fourth or fifth month, जीव is straightaway transferred from father's body to the mother's body, therefore, at any time of pregnancy abortion is

equivalent to killing a जीव and it is called भ्रूण हत्या and भ्रूण हत्या, according to the शास्त्र, is a very big पापम्.

So thus these are the पञ्च अग्निs. Now we have to see what are the five satges of the जीव.

Coming out of the first अग्नि, the जीव gets the name सोमः. सोमात्. It is the first stage of evolution of जीव.

Then the second stage, which is not mentioned in this मन्त्र but we have to supply is वृष्टि शरीरम्. वृष्टि means rain. So, सोम शरीरम् is the first stage of जीव and वृष्टि शरीरम् is the second stage of जीव.

Then ओषधयः. ओषधयः refers to the third stage, which is called अन्न शरीरम्. ओषधिः stands for अन्न शरीरम्.

Then come the fourth stage of जीव, रेतः – the seed in the body of the male, the बीजम्, which alone is transferred to the woman. So, सोम शरीरम्, वृष्टि शरीरम्, अन्न शरीरम्, and रेतः शरीरम्.

And finally when it comes out प्रजाः – पुरुष शरीरम्. पुरुष means मनुष्य शरीरम्. And how many मनुष्यs? वहीः प्रजाः – countless human beings are born in this manner.

But remember, I have told you this is only in the case of certain जीवs, you cannot extend it to all the type of जीवs. In the case of plants etc., in the case of certain creation male alone is involved, in certain type of creation female alone is involved. In the case of amoeba, you know, amoeba just gets

divide and thus gets multiplied. And therefore, you cannot apply this पञ्चाग्नि विद्या in the case of all living beings. Some of the living beings are born in this process. And what about the other beings? They have got their own processes. But some how or the other all the living beings are born.

O.K. what is the ultimate source of all these beings?

पुरुषात् सम्प्रसूताः – all these have their origin in पुरुषः alone. पुरुषः means ब्रह्मन्. So out of ब्रह्मन् alone all these are born. So, even though our parents are intermediary causes, the ultimate cause of all of them is ब्रह्मन् alone. Continuing;

Verse No. 2.1.6

**तस्माद्वः साम यजूंषि दीक्षा
यज्ञाश्च सर्वे क्रतवो दक्षिणाश्च ।
संवत्सरश्च यजमानश्च लोकाः
सोमो यत्र पवते यत्र सूर्यः ॥ ६ ॥**

So, all types of living beings are born out of ब्रह्मन्. But there is a difference between all other living beings and the human beings. All other living beings do not have a free will. They do not have a choice with regard to their life. Therefore, they all live according to the natural programming. So, a living being in the waters will be in waters only. That which is on the shore will be living on the shore. A particular bird will build its nest only in a particular fashion and that using only a particular material. Why because they do not have a choice.

And even in the food habits a vegetarian animal will continue to be a vegetarian. Cow will not change its philosophy after settling in America. So therefore, the method of eating, the method of container, whether it should be eaten after death or even still alive, so all these things are possible only for the *terrible* human being, even though he is the son of दिक्षितर्, who has done the याग, and now he eats any moving and nonmoving things under the Sun, including a snake from a Chinese restaurant. So therefore, animals do not have a free will. They are all programmed and since they are all programmed creatures, they are all governed by the Lord's program alone. And since Lord has programmed the animals, it will be in keeping with universal harmony. Animals will not create environmental problem. They will not destroy the forest, they will not pollute the ocean, they will not destroy the rivers, but the moment human beings are created - wherever he goes all those places will be in trouble. The moment he enters a forest, he will cut off trees. The moment he enters the ocean, he will dump all the nuclear waste inside the ocean. And he will dump barrels and barrels of oil killing thousands of aquatic creatures. Therefore, human beings have got choice or will-power, and free will is that which can be abused. दयानन्द स्वामिजी beautifully defines, "What is free-will? That which is available for abuse is free-will." And not only we have got a free-will, unfortunately, we have got बुद्धिशक्ति, and we know that knowledge is tremendous power. That is

why even powerful animals, a tiger which is much much more stronger than a human being, will not be able to face the human being because even though human being is physically weak, because of his intellect he has invented a gun and he will destroy a tiger just by one shot. So here he wins over the tiger purely because of the superiority of his intelligence. That means knowledge is power. And human knowledge is available for abuse and if the human being is not taught properly, not only he will destroy the creation, he will destroy all the living beings in the creation and in the process he will destroy himself. And therefore, what does भगवान् do? The moment He creates the human beings He creates rules and regulations. The do's and the don'ts, harmonious living, intelligent living also has to be prescribed by भगवान्. That prescription is called वेदः. वेदः is how not to abuse my free-will and how to be a responsible citizen of the world. Whether I like it or not I have to be a responsible citizen, if not for myself but for the sake of the creation. And my way of life should be in harmony with this creation and such a way of life is called यज्ञः. So वेद prescribes यज्ञः. यज्ञ means responsible way of living, in which I am aware of my environment, aware of my surroundings, aware of contribution of other factors and very much aware of what I have to do in return. In the previous मन्त्र we have talked about the मनुष्य जन्म, therefore, in the sixth मन्त्र the वेद talks about ऋचः, साम, यजूंषि etc. The details of which we will see in the next class.

मुण्डक उपनिषत्

मुण्डक २ खण्ड १

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

तस्माद्वः साम यजूंषि दीक्षा यज्ञाश्च सर्वे क्रतवोदक्षिणाश्च ।
संवत्सरश्च यजमानश्च लोकाः सोमोयत्र पवतेयत्र सूर्यः ॥ ६ ॥

As I had said before, in this particular section the उपनिषत् is revealing ब्रह्मन् as जगत्कारणम्. And even though ब्रह्मन् is both the intelligent and material cause of the creation, here the उपनिषत् is focusing upon ब्रह्मन् as the material cause of the creation. And as I said before, material cause alone manifests as the creation. Extending the same principle we should understand that ब्रह्मन् alone is manifesting as the entire creation. And this aspect of the teaching is called सृष्टि प्रकरणम् and the details of the सृष्टि are being given in these verses. From that ब्रह्मन् alone the विश्व was born and from that ब्रह्मन् alone all the living beings are born, from that ब्रह्मन् alone the human beings are also born. And I said once we talk about the creation of the human beings the scriptures also come to the picture, because human being must be taught how to live in harmony with the creation, how to live a life of यज्ञ.

And therefore, in the sixth मन्त्र, which we are seeing now, the उपनिषत् is telling about everything connected with the यज्ञ. What are those things? First the scriptures are connected. Therefore, the उपनिषत् says, ऋचः, साम, यजूंषि. ऋचः means the ऋग् मन्त्रs or the ऋग्वेद was born. Then यजुर् मन्त्रs or the यजुर्वेद. Then the साम मन्त्रs or the सामवेद. Here the अथर्वणवेद is not mentioned because अथर्वणवेद is not very much used in rituals. Only three वेदs are useful for the rituals,

अथर्वणवेद is not primarily used for rituals. It deals with so many other aspects like health, medicine etc. and therefore, the अथर्वणवेद is not mentioned here. All these are also born out of ब्रह्मन्. And you should remember that when we talk about ब्रह्मन् as the cause of then creation, then that ब्रह्मन् is also known as ईश्वरः or the Lord. therefore, everytime I use the word ब्रह्मन् it can be happily replaced by the word ईश्वरः or the Lord. And when we say that the वेदs are born out of ईश्वर the idea intended here is that the ऋषिs served as the medium and through the वेदs are revealed to the humanity. ऋषिs are not the creators of the मन्त्रs. They are not मन्त्र कर्तारः, but the ऋषिs are known as the seers of the मन्त्रs, that means मन्त्र द्रष्टारः. As we have in English two words – invention and discovery. Inventing is something new that is being invented, whereas in discovery something which is already there is only discovered. Similarly, the ऋषिs did not invent the मन्त्रs by using their intellect, but the मन्त्रs were already afloat in the creation and ऋषिs because of their extraordinary mind they were able to capture these मन्त्रs like a television set capturing the electromagnetic waves. And therefore, ऋषिs are the seers and भगवान् is the author. And therefore, the उपनिषत् says, from भगवान् is born ऋग्वेद etc. upto this we saw in the last class.

दीक्षा. दीक्षा means any religious discipline. So just as when a person goes to a hospital then he has to observe certain rules. If he entering an operation theatre, whether it is a doctor

or whether it is any visitor they have to observe certain दीक्षा, they cannot put on the footwear, they cannot wear the ordinary dress, a special coat is given and hands, legs etc., must be properly washed, they have to sterilize every equipment, so many rules and regulations are to be observed. Otherwise you know operation success but patient collapsed. So just as there are special rules performance a performance of a surgery शास्त्र also prescribes special dress, a surgeon cannot go with swimming suit for surgery, he has got a special uniform for surgery. Similarly, a tennis player has got his own uniform, similarly, when we have to do कर्मs we have got the uniform and all those will come the name दीक्षा, right from the conditions of the physical body, like wearing sacred thread or having the tuft, etc., they are all called कर्म अङ्गानि, part of कर्म. And all these things are here generally referred to as दीक्षा. And not only there are physical disciplines, even moral disciplines are mentioned. One has to follow the values when one performs the rituals. In रामायण, when विश्वामित्र wants to take the help of राम, somebody may ask the question - after all विश्वामित्र has got तपोबलम्, why should he take the help of राम? He can just use the तपोबलम् and destroy मारिच, सुबाहु etc. why should he seek the help of राम? For that विश्वामित्र has got a reason. And what is that reason? To destroy the असुरs, he has to get angry. You cannot smilingly beat a person. You cannot punish a person with a smile, you have to welcome the anger. And in the यागशाल one has to follow the

moral rules of काम, क्रोध, लोभ, मोह etc., should not be there. He cannot tell a lie. And therefore, विश्वामित्र says 'I cannot get angry and destroy, therefore, राम you come.' So that means what? Not getting angry also is part of दीक्षा. And this is not only for याग, I am incidentally telling, even if you are doing पूजा, at the time of पूजा shouting, bluffing, criticizing, all these things should not be done. So thus, not only physical discipline even moral disciplines are there. They are all called दीक्षा. And the one who has taken the दीक्षा is called a दीक्षितः. So thus, any person who has performed a याग observing the rules of the याग is called a दीक्षितः. And that is how in their परम्परा also all the children also get the name दीक्षित, even though he doesn't know what is याग. Some great great grandfather or some ancestor has done some याग, keeping that he calls himself as दीक्षित, चतुर्वेदि, द्विवेदि, वाजपेयि etc. You know वाजपेयि? वाजपेयः is a very big याग. वाजम् means अन्नम् in the form of a liquid, a kind of porridge.

वाजश्च मे प्रसवश्च मे प्रयतिश्च मे प्रसितिश्च मे ॥ चमकम् १ ॥

In चमकम् the first request is - Oh Lord!, give me minimum अन्नम्. "Oh Lord! give me my daily bread" as they say, like that we also have. They say daily bread; we say, वाजश्च मे. And पेयम् means in the liquid form. And वाजपेयः means a याग in which अन्न, the cooked food in liquid form is offered and also अन्नदानम् is done. And therefore, that याग is called वाजपेयः and the one who has done that याग is called वाजपेयि. Thus we have got दीक्षित, वाजपेयि etc., which means they

were all very very popular once upon a time. Therefore, all religious disciplines were also created.

Then यज्ञाः क्रतवः च. यज्ञाः means यागाः. Small यागs. And क्रतवः means big यागाः. Like अश्वमेध याग etc., where a special sacrificial post is made and that is used etc. so all the smaller यागs and all the bigger यागs, they were also created by the Lord through the वेदs. Then दक्षिणाश्च. And all types of दक्षिणाs also were created. This is the unique vision of a Vedic person. He does not look upon the cow as an animal meant for our coffee. Anything they see as a part of religious life. You know why they respect the cow? Because the cow alone gives most of the materials which are used for religious worship. Milk is used for अभिषेकम्, curd is used for अभिषेकम्, even urine and dung were used for पशुगव्यम्. So therefore, why cows are created if you ask, an ordinary person will say they are meant for my coffee or some other people will say they are meant for my ..., but a वैदिक ब्राह्मण will say cows have been created only for the sake of doing sacred action. And in those days cows were directly used in यागs as दक्षिणा also, as गोदानम्. Even now cows are used for दानम् as part of याग, कुम्भाभिषेकम्, etc. Therefore, दक्षिणाः means all kinds of sacrificial fee like animals, gold, etc. That is how शङ्कराचार्य writes in his commentary कर्माङ्गभूतः. Then संवत्सरः च. संवत्सरः literally means year, वर्षम्. So, which includes all types of time, different periods of time like days, weeks, fortnights, months, seasons etc. And interestingly here

also शङ्कराचार्य comments upon time as an integral part of Vedic activities. Because before performing any Vedic action the first thing they do is सङ्कल्पः. so, अस्मिन् संवत्सरे ऋतौ मासे शुक्लपक्षे शुभतिथौ वासरयुक्तायाम् नक्षत्रयुक्तायाम् शुभयोग शुभकरण एवङ्गुण विशेषण विचिष्टायाम् अस्याम्. Any religious activity means you have to refer to the time principle and the time is called पञ्च अङ्गम्. पञ्चाङ्गम् refers to the time alone – मास, पक्ष, तिथि, योग, and करणम्. Daily we have to read the पञ्चाङ्गम् for doing varieties of religious activities for which we have to tell I am doing such and such action on such and such तिथि etc. Therefore, even काल we look upon as कर्म अङ्गम्. therefore, संवत्सरश्च कर्माङ्गभूतः. And not only all these कर्माङ्गs are born, among them what is the most important one? यजमानः. Not enough that all these things are there, the most important thing is यजमानः, a वैदिकः, the one who believes in Vedic activities. And therefore, those यजमानs – ब्राह्मण, क्षत्रिय, वैश्यरूप यजमानाः all those things are born. Literally यजमानः means a Vedic ritualist. Form that only the secondary meaning came यजमान means a master. But primarily यजमानः does not mean a master. यजते इति यजमानः or यागम् करोति इति यजमानः. Then once the performers are there and performing factors are there, naturally कर्मs will be done and once the actions are done by the human beings they are capable of producing कर्मफलम्, which is there only for a human being. Because human being alone have got free-will and therefore, they alone

perform conscious action and therefore, their actions alone are subject to पुण्यपापफलम्. Whereas animals live an instinctive life and therefore, for their actions no शास्त्र can give पुण्य or पाप, why शास्त्र even the local government cannot reward or punish a buffalo which is crossing the road. So, against the red light also they crosses the road, no police will go and book the cow. Because the actions of animal are not choice born. They are not will-born. They are not premeditated actions deserving either पुण्यम् or पापम्. So, only human actions are subject to आगामि फलम्. And this कर्मफलम् are all called here by one word लोकाः. लोकाः means all the fourteen लोकs or all the fourteen fields of experience. Again you have to appreciate the beauty. वेद looks upon the world as कर्मफलम्. That is also connected with the actions alone. So the whole world is seen as कर्मफलम्. So, if I am born in this particular area, which is clean or dirty, which is full of mosquitoes, it is only because of my कर्मफलम् that I am born in कूवम् नदितट. And another person is born in a rich surrounding, which is hygienic, which is beautiful, and that is also because of कर्मफलम्. So, all the fourteen लोकs are called कर्मफलम्. That is also born out of whom? The Lord alone or ब्रह्मन्.

And all these लोकs are here broadly classified into two. Normally, they are classified into four, but here two classification. What are the four classification of लोकs done in the शास्त्र?

- i) Higher non-returnable लोक. Once you go there you will attain आत्मज्ञान in that लोक and attain liberation. That लोक is called ब्रह्मलोक.
- ii) Higher returnable लोक. It is a higher लोक where lot of pleasures are there, beautiful world, but the thing is you will have to come back.
- iii) That which is neither higher nor lower, i.e., the मनुष्य लोक.
- iv) Lower लोक.

So, if you take the fourteen लोकs, the fourteenth लोक is called the first variety, the higher non-returnable लोक. Then from thirteenth लोक to ninth - लोक, भुवर्लोक, सुवर्लोक, महर्लोक, जनलोक, तपोलोक - total five लोक are returnable higher लोकs. Then भूलोक is neither higher nor lower. Then the bottom seven लोकs are called lower लोकs – अतल, वितल, सुतल, महातल, रसातल, तलातल, पातालम्.

But here the उपनिषत् is talking about only two set of लोकs. What are they? सोमः यत्र पवते – so that set of लोकs known as स्वर्गलोक, the heavens which is illumined by the moon. And they are all called returnable higher लोकs. And not only they are born यत्र सूर्य – and also the ब्रह्मलोक which is illumined by सूर्य, and which is known as non-returnable लोक. So thus, one is called सोमलोक and the other is called सूर्यलोक. सोमलोक is returnable higher लोक and सूर्यलोक is non-returnable higher लोक.

Incidentally you must remember, even the word higher and lower are not spatial, they are only figurative. Higher here means superior लोकs. You should not imagine higher means not above. Because each लोक is supposed to have a different time-space series itself. Each लोक has got a distinct time and space and therefore one लोक cannot be described in terms of the space of another लोक. Suppose you go to the dream world and in the dream world you see a bird. The bird can be located in terms of the dream space but the dream bird can never be located in terms of the waker's space. Because the waker's space belongs to a totally different realm and the dreamers space belongs to a totally different realm. and therefore, the dream world is in higher plane or lower plane you can never tell spatially. So if at all you use higher or lower it only means qualitative and spatial. Similarly, when I say the heaven is above, don't imagine that heaven is spatially above, heaven can be right here and now just as your dream world can be right here and now; in the middle of the class you can have a beautiful dream world. You have a different medium of experience. You can experience the dream world where? Here and now. Similarly, what is heaven? The moment your medium of experience changes, which means this physical body is gone, just as the scientists have got a virtual image machine, which when you put on your eyes you are in a different world of your own. Like that imagine you change this physical body and you have got another medium of

experience, you have got a totally different world here and now, and my world you cannot contact and your world I cannot contact. Thus all the fourteen लोकs belong to different time-space continuum, it belongs to different dimension. And here two are mentioned सोमलोक and सूर्यलोक. And you have to add all these are born out of ब्रह्मन्. Continuing;

Verse No. 2.1.7

**तस्माच्च देवा बहुधा संप्रसूताः
साध्या मनुष्याः पशवो वयांसि ।
प्राणापानौ व्रीहियवौ तपश्च
श्रद्ध सत्यं ब्रह्मचर्यं विधिश्च ॥ ७ ॥**

So, the उपनिषत् talks about a few more creation. The उपनिषत् does not go in any particular order. But if at all they have to see some order it is talking about sacred creation first and thereafterwards the secular creation. So, the वेदs were talked about, then the यजमान, दीक्षा etc., and now the उपनिषत् is coming to all other kinds of things.

तस्मात् च देव बहुधा सम्प्रसूताः. Because in the previous मन्त्र, the उपनिषत् talked about लोकs, the fourteen लोकs, especially the higher लोकs were talked about. And what is the use of the लोकs if there are no people to inhabit those लोकs. In fact, those very worlds are created only as a कर्मफलम् of someone or the other. Because the world has no utility if there is no one to make use of the world. So, why should a person

build a house? So, when I go to a building, I see different rooms, different gadgets, and lighting also. I see a focus light in a particular area. Immediately my mind imagines why should there be a focus light at random. Therefore, I ask for what purpose it is? Then the owner of the building says it is the study room of the children and they have to study, therefore, I am providing them with table and focus light etc. A focus light is meaningless unless there is someone to use that. Every nail in the room is done with a particular purpose in view. Because an inert thing has no purpose if there is no चेतनम् to make use of that. This desk has no use unless any one of us makes use of this desk because this desk is not even a sentient entity to experience the world around. And therefore, every अचेतन वस्तु is meaningful only because of a चेतन वस्तु. And if I see there is a useless अचेतन वस्तु; that's what somebody defined a weed, you know what is a weed? Normally a weed is defined as a useless plant. So somebody nicely defined, “ A weed is a plant whose use is not yet discovered by the human beings.” And therefore, every inanimate thing has got a utility only with regard to an animate thing. Therefore, if the fourteen लोकs are there then there must be the लोकीs. And who are those people? देवाः – so all the देवताs are born. And who are the देवाs? They are also जीवs, because of their पुण्यम् they are in the higher लोकs. Like the ministers etc. Why they have an exalted position? Because of their पुण्यम् or our पापम्. It is because of

some कर्मफल that they occupy an exalted position. Similarly, every देव is an exalted जीव. बहुधा – manifold. Because, even though मनुष्य लोक is one, within the मनुष्य लोक itself there are grades. All human beings are not uniform. Some of us have got relatively healthy body, some of us have got relatively unhealthy body and some of us have got very healthy body same. So, even though we all have got some common कर्म, but within the human beings themselves there is gradation. Not only the body is graded, the environment is graded - born with a silver spoon, born with a golden spoon, born with a wooden spoon, born without spoon etc. Parentage is graded. In the same way, in the heavens also don't imagine all the देवs are uniform. There also, I have told you, LIG group, MIG group, HIG group. Low Income Group etc. therefore, the उपनिषत् says, बहुधा, of various gradation. That is why we say in heaven also jealousy cannot be avoided, because one देव will be going in heavenly Mercedes benz and another will be going in the match box car. इन्द्र's car is only one of that variety called ऐशवतम्. Nobody can make use of that. That is why by going to heaven also we are not going to be happy. That's all indirect lesson! So, देवs are born. Then साध्याः – another set of celestials known as पितृदेवताः. संप्रसूताः means born. Then मनुष्याः – we people, and then पशवः वयांसि. That grade is being shown here. देवाः साध्याः मनुष्याः पशवः वयांसि. पशवः means animals, वयांसि means birds. They are all born out of ब्रह्मन्. What a major creation!

And thereafterwards, प्राणापानौ. So, once we are born we have to breathe. They are talking about occupying Mars, I don't know whether you read. If you have to occupy Mars then first thing you require is oxygen. They have to create oxygen, they have to create food, they have to create everything. And even for conversation you require air. So, we all take these things for granted. But if you go to Moon, if you go to Mars, that is not possible. So, therefore, प्राण and अपानौ – so the life breath was created by the Lord. And once the life has come then three times नैवेद्यम् is required. Once you start breathing then constantly we ask please bring food. Therefore, भगवान् creates व्रीहियवौ. व्रीहि means rice and यवः means barley. So, rice, barely and other cereals. So, the Lord assumes we are all vegetarians. Therefore, in the food items व्रीहियवौ is added. Otherwise he would have added all hen, chicken etc. He doesn't write all those chicken and all those things indicating भगवान् expects us to be vegetarian. Then, तपश्च. Once the food has come and the mouth has come the problem is we don't know when to stop. Because there is no tax at all. And I have told you about the time pass. So, in the train they are telling about something called time pass. I was wondering what is this time pass. Then I saw that they were taking the popcorn. It is called time pass because when you have nothing else to do go on putting in the mouth. In the train you cannot do anything. There is no TV, no radio. So therefore, what do you twentyfour hours? Time pass. Therefore, भगवान् says,

don't use the stomach as a waste paper basket; तपः. तपः means moderation.

नात्यश्नतस्तु योगोऽस्ति न चैकान्तमनश्नतः । ॥ गीता ६-१६ ॥

So, तपः means discipline, control, restraint. And not only with regard to आहार but with regard to everything. Then श्रद्धा सत्यम् ब्रह्मचर्यं विधिश्च. All these are known to you. श्रद्धा – faith in the वेदs, in religion, in God, in scriptures, which is the most unique and difficult thing. Because what can be scientifically or logically shown there we need not talk about faith because it is logically proved. So I need not say you should believe that if you eat food hunger will go away. It is not a belief, it is a proven thing. Once I eat the hunger goes away. So, what can be scientifically or logically proved there faith is not required. But once the topic of things come which are beyond the ken of logic, which is beyond the field of observation, then the वेद alone is the means of knowledge. Just as logic and sense organs are the means of knowledge within their field, similarly, वेद is the means of knowledge within their field of things, which are beyond प्रत्यक्ष and अनुमान, suprasensuous or अपौरुषेय विषय. And why should it be like that, if you ask, that is how it is. If I want to know suprasensuous things I have to use scriptures. I should not be adamant or fanatic. It is like a person arguing, I want to see the color. Everybody is using the eyes alone. But I want to an independent individual. I don't want to blindly follow other people. I will never use the eyes to know the color. I am for a

change going to use the ears. That is called foolishness. What is intelligence? Use the appropriate means of knowledge for the appropriate field of knowledge. If I use eyes for knowing the colors, I am not a foolish person. I am only an intelligent person using an appropriate means for an appropriate purpose. Similarly, what the tradition says is for things which are within perception and inference you can use the sense organs, science, experiment etc., but once the suprasensuous things comes - just as you cannot use eyes for sound, just as you cannot use ears for forms - you cannot use them for knowing suprasensuous things. Then what should be used? We have to use the scriptures. 'But I won't use' if you say, then it is like saying I won't use the eye for knowing the color. Who is going to be the loser? If I refuse to use the eyes to know the colors, remember I am going to be the loser. If I refuse to use the scriptures to know the relevant field, then the वेद is not going to lose but I am going to be the loser. This attitude that eyes are meant for colors is called प्रामाण्य बुद्धि. Similarly, I should have प्रामाण्य बुद्धि with regard to the वेदs and that is called श्रद्धा. So, *looking at the वेदs as a means of knowledge in its own particular field is called श्रद्धा*. This श्रद्धा we have to gather, we have to imbibe from childhood. If we do not develop faith in the scriptures from childhood then thereafter it is extremely difficult. I will claim that I am a scientist, that I am a rationalist, that I will not believe in the वेदs, I will find it extremely difficult to accept the वेदs as a

means of knowledge. And that is why even when the child is born they just chant the वेदमन्त्रs in the ears of the child. They say, वेदः. And even the name they give is वेदोसि etc., because they know that in life we have to know higher things for which वेदs are the only means for which we require श्रद्धा. Therefore, श्रद्धा is a very unique faculty of mind, which is also भगवान्'s creation. Then सत्यम्. सत्यम् means truthfulness as a value. So, सत्यम् represents all types of values. Then ब्रह्मचर्यम्. ब्रह्मचर्यम् is also another value. The discipline of a Vedic student is called ब्रह्मचर्यम्. Here ब्रह्म means वेदs. चारि means the one who leads a lifestyle to learn the वेदs, a student's lifestyle. Therefore, ब्रह्मचारि means a Vedic student and ब्रह्मचर्यम् means the life of, the discipline of a Vedic student. And what is the general discipline? He has got only one duty, i.e., study, study, study, study. Don't bother about any other thing. Not poking the nose in any other affair as they are doing now in colleges, varieties of union, strikes, election, driving on the top of the bus, throwing stones, etc. Some saint has said it seems, இளமயில் கல் (इलमयिल् कल्). कल् means कल्वि, learning. But the word कल् has got another meaning i.e., stone. So, the modern students are following this rule very well इलमयिल् कल्. Therefore, students have got only one duty, that is committed pursuit of knowledge. And विधिश्च. विधिः means all do's & don'ts, all regulations. So, सत्यम् वद धर्मम् चर, स्वाध्यायान्मा प्रमदः, etc all the rules. They were all born out of ब्रह्मन् alone. More in the next class.

मुण्डक उपनिषत्

मुण्डक २ खण्ड १

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ

तस्माच्च देवा बहुधा सम्प्रसूताः साध्या मनुष्याः पशवोवयांसि ।
प्राणापानौद्रीहियवौतपश्च श्रद्धा सत्यं ब्रह्मचर्यं विधिश्च ॥ ७ ॥

The उपनिषत् is continuing with the topic of सृष्टि or creation. And through this topic the उपनिषत् wants to show that ब्रह्मन् alone is the material cause of the entire creation consisting of both चैतन प्रपञ्च as well as अचेतन प्रपञ्च. And by saying ब्रह्मन् is the material cause, the उपनिषत् wants to indirectly point out that in fact, ब्रह्मन् alone is manifesting, appearing in the form of creation. Just as when you say gold is the material cause of ornament, it means gold alone is appearing as ornament, similarly, when you say ब्रह्मन् is the material cause, it indirectly means ब्रह्मन् alone is manifesting as the universe. And it not only consists of this world but it also consists of all the other thirteen लोकs and therefore, the उपनिषत् enumerates everything in this topic of creation, of which we have seen upto मन्त्र 7, the same topic is continued in the next मन्त्र also, which we will see now.

Verse No. 2.1.8

सप्त प्राणाः प्रभवन्ति तस्मात्
सप्तार्चिषः समिधः सप्त होमाः ।
सप्त इमे लोका येषु वरन्ति प्राणा
गुहाशया निहिताः सप्त सप्त ॥ ८ ॥

In this मन्त्र, the उपनिषत् talks about all the factors or the accessories required for sensory experiences. In fact, our entire life is nothing but a series of sensory experiences alone. And for this life interaction what are the factors required? The उपनिषत् talks about four factors required for these experiences.

- i) First we require the sense organs, which are the subtle instruments within the body, which belong to the subtle body or सूक्ष्म शरीरम्. So, they are called sense organs.
- ii) And the sense organs can function only when they have the corresponding physical factors or accessories known as the गोलकम्, इन्द्रिय गोलकानि. The गोलकम्s belong to the physical body, the इन्द्रियम्s belong to the subtle body.
- iii) Then the third factor that the उपनिषत् talks about is the range of the sense organs which are comparable to the radiance of a light. What do you mean by the range of sense organs? Even though the ears are located here, the range of scope goes up to a particular distance. So, we can compare the ears to a lamp and the flame or the radiance of a lamp can be compared to our hearing range. For some people the hearing range is four or five feet, for some other it is ten feet, for some other it is twenty feet and some others have got dog ear, they can hear what is happening in the seventh neighborhood. So thus, the ears have got a range. And whatever falls within the range is heard by me. We use the expression earshot. Whatever falls within earshot, that range.

Similarly, the eyes are located here, we have got a range of eyes which goes upto far away distance. Even the farthest star I am able to see. That is like प्रभा or the glow of the eye. Similarly, the nostril or the nose has got a range, similarly the tongue. The peculiarity is the eyes have got a very far range, ears have got a little bit limited range, the nose got a limited range but in the case of tongue you cannot taste something which is far away. The eyes can see the sweetmeat that is kept in the shop. For that the eyes need not go to that sense object. But if the tongue has to taste it has to come in contact with that dish. Otherwise what will happen? Suppose you can have the tongue here and the range will be up to the shop then sitting here itself we can start eating. So the tongue and skin can feel only when the object is in contact with the organ. So thus, just as a lamp has got the radiance pervading, the glow pervading similarly, the sense organs have got प्रभा, a range. This is the third factor.

iv) The sense objects.

So what are the four factors now? Sense organs called इन्द्रियम्, the physical location of the sense organs called गोलकम्, the range of the sense organs and fourthly, the sense objects. All these four put together are responsible for sensory experience. If any one of them is missing then sensory experience is not possible. And normally we talk about five sense organs, but peculiarly in this मन्त्र the उपनिषत् talks about seven sense organs, as it were. But here what it means

by the seven sense organs is the seven holes which are there in the head. So instead of counting eye as one sense organ the उपनिषत् talks about two eyes, because two holes are there, two gateways are there. And similarly, two nostrils, two ears and one mouth. These are the seven holes in the head through which we perceive the external world. And along with seven गोलकs, seven इन्द्रियs are there, seven ranges are there and seven sense objects are also there. All of them multiples of seven. And at the end we have to supply all these are created out of ब्रह्मन्. Now look at the मन्त्र.

तस्मात् प्रभवन्ति – from that ब्रह्मन् are born, **सप्त प्राणाः** – the seven sense organs. So here the word प्राणाः we should carefully note, they do not refer to the पञ्च प्राणs but इन्द्रियाणि. So the seven इन्द्रियs referring to the seven holes in the head. And then **सप्त अर्विषः** – the seven flames belonging to the sense organs, which flames extend to various distances. And whatever falls within the flame is known by me. Therefore, you have to imagine from my eyes flames are coming out. Don't get frightened. It is only imagination. The perceptual power is compared to the flame, just as from the tubelight the light is spreading similarly, from the eyes the light is spreading all over. And whatever falls within the range of the flames of the eye they will be perceived. Whatever doesn't fall within that flame will not be known. And therefore, **अर्विषः** means the flame, the perceptual extent or range or scope. And how many should be there? **सप्तार्विषः**. If

seven sense organs are there, there are seven flames coming as it were out. Then सप्त समिधः – the sevenfold sense objects. What do you mean by the sevenfold sense objects? That is the sense object falling within these seven sense organs. So here also we should remember that even though the forms and colors are one the colors themselves are divided into two - those which fall within the right eye and those which fall within the left eye. And whatever is in this area they are the sense objects falling within this eye and whatever is in this area falling within this eye. So since there are two eyes there are two sets of sense objects - one falling in one eye and the other in the other eye. Therefore, how many sense objects are there? सप्त. Therefore, सप्त समिधः. And the beauty is the उपनिषत् imagines the sensory perception as a type of याग. The वेद always the concept of याग. And our sensory perception also is compared to a याग because the eyes are like flames and the sense objects are like the आहुतिs or oblations. Everytime I perceive the sense objects are offered into sense organs. So there is an offering taking place. Therefore, the गोलक is like a होमकुण्ड, the इन्द्रिय is like the fire and the sense objects are like ghee. And the more you offer into the fire the more the fire increases and asks for more. Similarly, the more we enjoy the sense objects the more we ask for. That is called addiction. It is like fire. Therefore, सप्त समिधः. Then, सप्त इमे लोकाः – here लोक means the गोलकम्, the physical part of the sense organs. The visible

part of the sense organ is called गोलकम्. The invisible part of the sense organ is called इन्द्रियम्. We have talked about इन्द्रियम् in the name of प्राण. Now we are talking about गोलकम् in the name of लोक. Thus we have got seven गोलकम्s. So, seven इन्द्रियम्, seven गोलकम्, seven अर्चिः or flames and seven sense objects. These are the four factors involved. And with these four factors what takes place? सप्त होमाः – constant याग is taking place.

Right from early morning the first याग is called coffee याग which starts from bed itself for some people, bed coffee याग. There is no sense of purification and all. Therefore, here what is the oblation? Taste is the oblation. And what is the होमकुण्ड? Mouth is the होमकुण्ड. And what is the fire? The organ of taste is the fire. And once the coffee is over for many people immediately there is a morning program. What is the early morning program? TV program. Therefore, they have to switch on the TV program. The moment they switch on another याग starts there the forms and colors are the oblations, the physical eyeballs are the होमकुण्ड, the sense organ of perception is the fire. Then thereafterwards when you hear some music - another याग. Thus, throughout the day there is a याग, याग, and याग. And since seven होमकुण्डs are there, how many यागs will be taking place? Seven यागs. Therefore, the उपनिषत् says सप्त होमाः – so the seven offerings are taking place because of these four factors. Ok. And does this याग go on permanently? So if we are going to continuously have

यागs we will go crazy, because every याग produces either सुखफलम् or दुःखफलम्. We go to violent emotions because every transaction produce either राग or द्वेष or काम or क्रोध. Therefore, throughout the waking period there are the seven-fold यागs going on producing सुखदुःख that a person gets tired by the evening. Thus, many people coming from the office are so tired and that is why anything the wife or children say they get infuriated, because this person is so vexed because every transaction is a headache. And therefore, भगवान् knows if these transactions are kept permanent the human being will go crazy and he may even commit suicide in one day and therefore भगवान् decided there should be some rest wherein no यागs take place. And what is that stage? That is called सुषुप्ति अवस्था. And once the सुषुप्ति अवस्था comes then all the होमकुण्डs are emptied and all the seven fires called sense organs withdraw from the गोलकम्. So the गोलकम्s are only the office rooms or the working place for the sense organs, the moment the night comes or the सुषुप्ति comes the sense organs are withdrawn. That is why the ears are open but I don't hear anything in sleep. Somebody has withdrawn. The counter is unmanned counter. Counter is there but nobody to man or woman. And that is why the skin is very much open, mosquitoes bite left and right and this person doesn't know. Similarly, nostrils are open he doesn't get any smell. Therefore, all the sense organs withdraw from the गोलकम्s and they must be going somewhere. What is their

residence? The उपनिषत् says प्राणाः गुहाशयाः. गुहा means the हृदयम्, the heart. So all these प्राणऱs have got heart as their resting place. गुहायां शरीरे हृदये वा स्वापकाले शेरते इति गुहाशयाः । They all rest in the heart or in the हृदयम् until the next waking state. And again when the next waking state comes all the sense organs live home and different people have got different office timings; for some people it starts at 6 a.m. for some people it is 7, 8, 9 etc., it varies. Therefore, they get up and come to their office at different timings. Of course, some people have got night shift also. So thus प्राणाः गुहाशयाः सप्त सप्त निहिताः – these sense organs are seven each in every human being. And all these are born out of whom? Our ब्रह्मन् only. Continuing;

Verse No. 2.1.9

अतः समुद्रा गिरयश्च सर्वेऽस्मात्

स्यन्दन्ते सिन्धवः सर्वरूपाः ।

अतश्च सर्वा ओषधयो रसश्च

येनैष भूतैस्तिष्ठते ह्यन्तरात्मा ॥ ९ ॥

So not only the subjective world is born out of ब्रह्मन् but the objective world is also born out of ब्रह्मन्. Not only the अध्यात्मम् is born out of ब्रह्मन्, the अधिभूतम् is also born out of ब्रह्मन्. And what are they? A few examples are given. अतः स्यन्दन्ते. अतः means from that ब्रह्मन् alone originate, स्यन्दन्ते means come forth, emanate, originate. From that

ब्रह्मन् alone all these things; what are they? समुद्राः – all the oceans, गिरयः – all the mountains, सिन्धवः – all the rivers, सर्वरूपाः. सर्वरूपाः should go with rivers, all types of rivers. So clean river with pure water and dirty water, I need not tell you what it is, you know. Therefore, all kinds of rivers are also born, different river waters having different types of ingredients also. They say ताम्रपर्णी is called so because it is ताम्रप्रधानम्, copper content is there. So thus, different waters have got different compositions and therefore they are called सर्वरूपाः. And not only materially they are different, religious difference also is there. Some rivers are glorified as sacred like गङ्गा, यमुना etc., and there are many rivers which are not considered that sacred. Thus there are varieties of rivers, varieties of mountains and oceans, all of them are born out of this ब्रह्मन् alone. And not only that अतश्च सर्वा ओषधयः – and all the plants and trees and creepers and shrubs and bushes, all vegetation in short also are born out of अतः – from this only. And the word this pronoun indicates ब्रह्मन्. From this ब्रह्मन् only all the plants are born. And not only the plants, रसश्च – and the nourishing power in the plants, the nutrients in the plants. So some of them are carbohydrate प्रधानम्, in some of them proteins, in some of them fats, in some of them starch, all kinds of things are there. That capacity, that nutrition in the plant is called रसः, the energy, the essence because of which alone our body is nourished. So therefore, plants are also born out of ब्रह्मन्, their nourishing essence also is born out of

ब्रह्मन्. And what is the glory of that रसः? The उपनिषत् says, because of that रसः alone every human being is surviving, because of that nourishing power of the plants alone every human being is surviving. Means what? Because of that alone we are able to eat our food and from the food alone we get अन्नरसेनैव भूत्वा अन्नरसेनैव वृद्धिम् प्राप्य अन्नरूपपृथिव्याम् ॥ तत्त्वबोध ७-१-२ ॥

So, this physical body is nourished only because of that रस. So from this also the उपनिषत् assumes that we are all vegetarians. So you should not argue that people are not surviving because of plants but only because of cats and rats and dogs and all kinds of animals. Then we have to only go one step further. This human being is surviving because of animals and those animals are surviving because of plants and therefore ultimately human being is nourished by plant kingdom alone, directly or indirectly. Therefore in the fourth line the उपनिषत् says, because of that रस alone a human being survives. O.k. But that also the उपनिषत् puts in a technical language. So this human being is surviving, what does it mean in technical language? A human being is alive means his physical body and subtle body are together. That is what is meant by survival. स्थूलसूक्ष्मशरीर being together is survival. Then what is death of a human being? This स्थूलसूक्ष्मशरीर वियोगः. The nourishment of the plant alone keeps a human being going. Means what? This nourishment alone keeps the subtle body and gross body together. As we

have an expression in English “Keeping the body and soul together.” And that is said here. **येन** – because of this nourishment alone, **अन्तरात्मा**. Here the word **अन्तरात्मा** means **सूक्ष्मशरीरम्**. **भूतैः**. **भूतैः** means along with **स्थूलशरीरम्**, **तिष्ठते** – remains. Because of this nourishment alone the subtle body remains with gross body. Means what? The human being is alive. So we have to supply all these are born out of **ब्रह्मन्** only. Continuing;

Verse No. 2.1.10

पुरुष एवेदं विश्वं कर्म तपो ब्रह्म परामृतम् ।

एतद्यो वेद निहितं गुहायां

सोऽविद्याग्रन्थिं विकिस्तीह सोम्य ॥ १० ॥

So in this last **मन्त्र**, the topic of creation is concluded. And this is the most important **मन्त्र** of this section, because in this **मन्त्र** alone the **उपनिषत्** tells us what is the philosophical lesson to be learnt from the topic of creation. The topic of creation is nothing, it is only going on telling everything is born out of **ब्रह्मन्** – mic is born, book is born, table is born, chair is born, everything is born out of **ब्रह्मन्**. The most important thing is what is the philosophical lesson to be learnt out of **सृष्टि प्रकरणम्**? To put in technical language what is the **तात्पर्यम्** of the **सृष्टि**? What is the main corollary derived of the **सृष्टि**? And that corollary is or that philosophical lesson is brought out in this **मन्त्र**, very important **मन्त्र**, **शङ्कराचार्य**

quotes this very often, so much study is done on this मन्त्र. So what is the main lesson?

➤ The first lesson to be drawn is this. ब्रह्मन् is the material cause, world is the effect and therefore, ब्रह्मन् alone appears in the form of the world. This is lesson number one. ब्रह्मन् is the material cause and world is the effect and therefore, ब्रह्मन् alone is appearing in the form of the effect – world. If this is not clear you should remember the example. Wood alone is the material cause, furniture are the effects and therefore, the wood alone appears as the furniture. Material cause alone appears as the effect. Therefore, ब्रह्मन् alone is appearing in form of the world. That means I need not do anything special to experience ब्रह्मन्. I need not do anything to experience ब्रह्मन्. Because whenever I am experiencing the world, I am experiencing ब्रह्मन् alone, which is manifesting in form of world. Again go to the example. I need not separately work to experience the wood, whenever I am experiencing the furniture I am experiencing wood alone in the form of furniture. After experiencing the furniture I need not separately do any साधन to experience wood. So if a person holds ornaments in the hand and is working to realize the gold, he is a foolish person. If a person holds the earthen vessels in the hand and works for the experience of clay, he is a foolish person. If a person holds effects in the hand and he is struggling to experience the cause, the man's struggle is meaningless struggle because the very experience of the effect

is the experience of the cause in effectual form. Therefore, nobody can say I have not experienced ब्रह्मन्. The उपनिषत् says, you have experienced ब्रह्मन्, you are experiencing ब्रह्मन्, in fact, you cannot experience anything other than ब्रह्मन्. This is lesson number one. So to put in simple language, ब्रह्मन् alone is appearing in the form world.

➤ Then the second lesson that we have to draw is, that if ब्रह्मन् is the cause and the world is the effect, there is no world other than ब्रह्मन्, there is no substance called world other than ब्रह्मन्. Because we know that when wood is the cause and furniture are the effect like table, chair etc., we know that there is no substance called table, there is no substance called chair, there is only one substance called wood. Then what is table? It is only

वाचारम्भणम् विकारो नामधेयम् ॥ छान्दोग्योपनिषत् ६-१-४ ॥

Table has got only verbal existence, non-substantial existence. Chair has got only verbal, non-substantial existence. In short, any effect has got only a verbal, non-substantial existence. That means *the world is only a word, it is not a substance*. नाममात्र सत्ता. And this alone we technically call मिथ्या. The world is मिथ्या. And then what is the substance? There is only one substance that is ब्रह्मन्. Therefore, when I say the world is मिथ्या you have to include in the सृष्टि प्रकरणम् whatever has been enlisted – the five भूतs, what? मिथ्या. The five elementals – मिथ्या. What about birds? मिथ्या. What about

rivers? मिथ्या. Mountains – मिथ्या. In fact, whatever you experience is मिथ्या. Then what is the only substance? ब्रह्मन् alone is the substance. This is the second lesson that we have to derive.

Now the उपनिषत् presents those two lessons in the first lines. पुरुषः एव इदम् विश्वम्. पुरुषः means ब्रह्मन्. पूरयति सर्वम् इति पुरुषः – that which is all-pervading, infinite. So, the infinite ब्रह्मन् alone is इदम् सर्वम् – all this. What do you mean by all this? It says कर्म and तपः. कर्म means all the actions and तपः means all the meditations and you have to add तेषाम् फलम् – and all the results of actions and meditations. So the whole world which consists of actions and meditations and their results. So this is again a technical way of presentation. The scriptures see the whole creation as कर्मफलम् only. A beautiful concept. It looks upon the body as the result of your previous action, it doesn't call it the body or bone or flesh etc., that is not the way. The scriptures look up on the body as the result of your actions. Therefore, if the body is healthy - the result of good actions, if the body gives you trouble - it is a result of bad actions. And what is the advantage of looking in that way? If you look up on your body as your own कर्मफलम् you will never blame the Lord for the type of the body. Because भगवान् or god is not responsible for the healthy or sick body, because the body is your own कर्मफलम् only. And similarly what about the environment? कर्मफलम्. If you have got a neat and clean and beautiful environment – पुण्यफलम्, if

you have got slum and mosquitoes around then it is our, there is no doubt about it at all, पापफलम्. Therefore, what is creation? कर्म उपासना फलम्. So, कर्म तपः तत् फलञ्च इदम् विश्वम्. And this entire creation is none other than ब्रह्मन्. That means what? There is no creation other than ब्रह्मन्. This is called ब्रह्म सत्यम् जगन्मिथ्या. ब्रह्म सत्यम् means ब्रह्मन् is the only substance, जगन्मिथ्या is the world is non-substantial, it is contentless name and form. What is the nature of that ब्रह्मन्? परामृतम् – it is परम्, परम् means the ultimate reality, It is the ultimate substance, It is the ultimate stuff of this creation. And not only it is परम्, अमृतम् च – It is the eternal truth. So It is the ultimate and eternal reality and that ब्रह्मन्, the reality alone is the only substance, everything else is non-substantial. And what is the practical lessons that we learn? That also you should always remember. The practical lesson is as long as you hold onto substantial thing your life is safe, if you hold onto anything non-substantial your life is in danger. It is like sitting on a hollow chair; remember the example. A beautifully decorated non-substantial hollow chair you can use for everything except one thing, what is that? Don't sit over that. Therefore, the whole world is not substantial hollow chair, that means don't psychologically lean upon anything in the creation, it is a statutory warning, you will be in trouble. And if you hold onto this hollow world and later get into trouble don't blame the Lord, don't blame anyone, you have to blame your own non-discrimination alone. Therefore, if you

want security hold onto ब्रह्मन्, if you want immortality hold onto ब्रह्मन्, if you want पूर्णत्वम् hold onto ब्रह्मन्, if you want peace hold onto ब्रह्मन्, in fact, everything that we are seeking can be found in ब्रह्मन् alone. This is the first part of this मन्त्र.

Now in the second part the उपनिषत् deals with how to know that ब्रह्मन्. So this is the most important part because people ask the question how to realize ब्रह्मन्, how to know ब्रह्मन्. It is the extension of the discussion that we had. So very carefully we have to study this, once you understand this the whole teaching is so beautiful. We had said ब्रह्मन् is the material cause, कारणम्, the world is the effect, कार्यम्. Between ब्रह्मन् and the world what relationship is there? कार्यकारण सम्बन्ध, cause-effect relationship. Then what are the differences between कार्यम् and कारणम्, cause and effect? In my introduction I talked about four main differences between कारणम् and कार्यम्. Do you remember?

i) कारणम् is one, कार्यम्s are many. Gold is one, the ornaments made out of it are many. एकम् कारणम् अनेकानि कार्याणि. Wood is one, furniture are many. Water is one, rivers and oceans are many. Clay is one, pots are many. Rice is one and how many varieties you just see.

ii) Then the second difference we saw was कारणम् सर्वगतम्, it pervades all the effects whereas कार्यम्, the effect is अल्पगतम् or limited. Where bangle is, there is no ring; where there is ring, there is no bangle; but gold is inherent in bangle and ring. Bangle has a location, ring has a location;

gold is behind both. So where there is ocean, there is no river; where there is river, there is no well but water is in and through the ocean, the sea, the river, the well, everything. Similarly, we can extend कारणम् pervades all the effects but कार्यम् is finite, limited.

iii) Then the third difference that I pointed out was कारणम् नित्यम्, the cause exists in all the three periods of time whereas the effect is subject to birth and death. Before the pot was created, the clay was; when the pot is, the clay is; after the destruction of the pot, the clay is. उत्पत्तेः पूर्वम् उत्पत्ति काले नाश अनन्तरम् त्रिषु अपि कालेषु कारणम् तिष्ठति परन्तु कार्यस्य जन्मनाशौ वर्तेते. Similarly, waves rise and set, water doesn't; ornaments are created and melted, gold continues. So what is the third difference? कारणम् नित्यम् कार्यम् अनित्यम्.

iv) Then the fourth and the most important thing that I pointed out was कारणम् has got independent existence. So the clay can exist independently whereas कार्यम्, the effect, when you talk about the existence of a pot it depends upon what? The clay for its existence. In fact, the 'is'ness of the effect is borrowed from the cause - you want to put in a technical language. In simple practical language, pot depends upon clay. This is understandable language. The same if you want to put in a language which is subtle, the 'is'ness of the pot, when you say pot is, the 'is'ness of the pot does not belong to the pot, it is borrowed from the clay. How do you know? Remove the clay, pot cannot enjoy existence. But you cannot say destroy

the pot, clay cannot enjoy existence can you say. That is not possible. Therefore, clay is सत्यम्, pot is मिथ्या, कारणम् सत्यम् कार्यम् मिथ्या.

These are the four differences. Now having clearly noted the four main features of कारणम्; what are the four main features? कारणम् is एकम्, कारणम् is सर्वगतम्, कारणम् is नित्यम्, कारणम् is सत्यम्, now here in this creation you have to look for that which fulfills these conditions. To search for ब्रह्मन्, to arrive at ब्रह्मन् start your investigation. And what should be your investigation? Try to find out that which fulfills these four conditions, mainly the first three. You have to look for something which is everywhere, you have to look for something which is eternal, you have to look for something which is one. What is that? Now if I take any one of your physical body it doesn't fulfill that condition; it is not eternal, it is not all-pervading. Any blessed thing in the creation you take you find it is non-eternal, it is limited, it is located, from the smallest atom to the biggest star. Now the उपनिषत् says, this is the quiz program for you. What is that everywhere, all the time and one? And the उपनिषत् says, there is something. What is that? Whenever you experience anything you say there is a man, there is a woman, there is a table, there is a chair, there is a pen, there is a book, there is a star, what is that which is common to all these appreciations? There *is*, there *is*, there *is*, you are appreciating everything in the creation as an *existent* entity, thus the existence in संस्कृत

called सत्ता seems to be something which I appreciate everywhere. Do I appreciate anything as non-existence? The very appreciation of an object is in the form of what, there is. Therefore, the उपनिषत् says that which is everywhere, that which is eternal and that which is one is सत्ता or Existence with capital E. More about this Existence we have to study, which will do in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

पुरुष एवेदं विश्वं कर्म तपोब्रह्म परामृतम् ।

एतद्योवेद निहितं गुहायां सोऽविद्याग्रन्थिं विकिरतीह सोम्य ॥ १० ॥

In the first 9 verses of this section, the उपनिषत् talked about the creation introducing ब्रह्मन् as the material cause of the creation and everything else as something born out of that ब्रह्मन्. So ब्रह्मन् is कारणम् and जगत् is कार्यम्, this was talked about. And now in this important मन्त्र, the tenth verse, the उपनिषत् derives the conclusion, the corollary, which conclusion alone is the most important teaching of this section. We call it as तात्पर्यम्, the central essence of this entire section is given in this मन्त्र. And what is that essence? Since the world is an effect and ब्रह्मन् is the cause really speaking there is no world other than ब्रह्मन्. Since the world is the effect and ब्रह्मन् is the material cause there is no world at all separate from ब्रह्मन्, the material cause. Just as there are no ornaments separate from gold their material cause, just as there are no furniture separate from wood their material cause just as there are no pots separate from clay their material cause, similarly, there is no world different from ब्रह्मन्. Therefore, what we are calling world is nothing but ब्रह्मन् alone and therefore, we should change our perspective of the world. The sign of understanding is the change in the perspective. And what should be the change in the perspective? I no more look upon the world as world, I train myself to look upon the world as ब्रह्मन्. ईशावास्यम् इदं सर्वम्.

सर्वत्र ब्रह्म दर्शनम् अथवा सर्वत्र ईश्वर दर्शनम्. This change of perspective or attitude is or should be the benefit of the knowledge. A cognitive change should bring about a perspective change, a perspective change should bring about an attitudinal change and an attitudinal change will bring about a change in your very life and that change in life is from संसार to मोक्ष. So change in understanding will bring about a change in perspective, i.e., the way I look, the change in perspective will bring about a change in attitude and a change in attitude will bring about a change in my very life. That transformation is from संसार to मोक्ष. So this transformation from संसार to मोक्ष has taken place only because I have displaced the world-vision by ब्रह्मन्-vision. Like displacing the table-vision by wood-vision, displacing the pot-vision by clay-vision, displacing the ornament-vision by gold-vision, displacing the wave-vision by water-vision. As long as the vision is of pot or ornament or wave the vision is of mortality when the wave-vision is changed to water-vision I don't see mortality because wave comes and goes but water never comes and goes. When I see the wave I see mortality, when I see the water I see immortality. When I see the pot I see mortality, when I see the clay I see immortality because even when the pot is broken the clay continuous. Therefore, the displacement of the world-vision by ब्रह्मन्-vision is displacement of mortality-vision by immortality-vision.

असतो मा सद्गमय तमसो मा ज्योतिर्गमय मृत्योर्मा अमृतङ्गमय ।
॥ बृहदारण्यकोपनिषत् १-३-२८ ॥

Therefore, the मोक्ष is not going to some लोक, मोक्ष is not any other accomplishment of a new thing, in fact, मोक्ष is nothing but a change in my vision born out of knowledge. And what is the change in vision? The world-vision is displaced by or replaced by ब्रह्मन्-vision.

And this सृष्टि प्रकरणम् is used for this displacement and this methodology used by शास्त्र is given a technical name and that name is अध्यारोप अपवाद method, by which I gradually displace the world-vision by ब्रह्मन्-vision. This methodology known as अध्यारोप अपवाद method is known as the basic method of Vedantic teaching, it is known as the basic method

अध्यारोप-अपवादाभ्याम् निष्प्रपञ्चम् प्रपञ्च्यते । शिष्याणाम् सुख बोधार्थं तत्त्वज्ञैः कल्पित क्रमः ॥

By the method known as अध्यारोप अपवाद our world-vision is gradually changed into God-vision and this methodology has been invented and used by our आचार्यs from beginningless time. Even शङ्कराचार्य has not invented this, it has been coming from अनादि परम्परा. And since this methodology is very important and how the mechanism works we should very clearly see. Now this अध्यारोप अपवाद method is done in four stages. It beautifully takes place in four stages, where our mind or vision is totally transformed. Now in computer they

have got a method of changing one face to another face, you might have seen this in the newspaper and all they publish. Gradually, how one face changes to another face. That gradual transformation the उपनिषत् uses. First we will see the four stages in the case of the example itself. Let us take this desk. There is a wooden desk. And all of you have got the desk-vision. You say here is a desk. Now I want to convert you; not converting into another religion or anything. Convert you cognitively, in terms of your understanding, your vision. And I want to convert you so gradually that you will not even know that you are getting converted. That is called ideal teaching. One person was telling “स्वामिजि, first I came to the class because my father wanted to get dropped and taken back. I was not interested in the class at all. I came for the sake of my father. And father passed away. But now I didn't know that I have become addicted, so naturally if I came for my father sake, after father's death I should have dropped the classes but now I have been converted, I cannot miss the class. That is called conversion.” Now how will I convert you?

i) The first stage is I present the desk as an effect, a product. I say the desk is a product, an effect, to put in संस्कृत, it is कार्यम्. This is the first stage. The presentation of the desk as a product is the first stage. Then you will accept that because, you know that the desk was not eternally there, so when I say it is a product you will nod your head, you will accept, no protest.

- ii) Then the second stage is I say if the desk is an effect or a product, any effect should have a cause and I say the cause of the desk is the wood. Therefore, what is the second stage? Introduction of the wood as the cause of the desk. First step is what? Presentation of the desk as an effect, the second stage is introduction of wood as the cause of the desk. This is the second stage.
- iii) Then the third stage is once you have learnt look at the wood or see wood, I will ask you “Is there a desk other than wood. Tell me how many grams of wood is there and how many kilograms of desk is there.” You know that the whole weight belongs to the wood alone, there is no such substance called desk. Therefore, what is the third stage? I say in fact, there is no desk other than wood, desk is only a word, it has got only a verbal existence, nominal existence.

वाचारम्भणम् विकारो नामधेयम् ॥ छान्दोग्योपनिषत् ६-१-४ ॥

So then what will I say? There is no such thing called desk. And this third stage we can present as negation of the desk. So desk as a substance is not there. Desk is there only as a word but desk as a substance is not there. Then what is the substance? Wood is the substance. Wood as a substance is there, that we are not negating. That has been just introduced. Desk as the substance is not there. This is called negation. This is the third stage. What is the first stage? Presentation of desk as an effect. Second stage – introduction of the wood as the cause. The third stage – negation of the desk.

iv) Then what is the fourth stage? Once you negate the desk, which is called the **कार्यम्**, now the wood cannot be called a **कारणम्** also. Because the word **कारणम्** is relevant, valid, and meaningful only as long as you accept the **कार्यम्**. The word 'cause' is relevant only as long as you accept the desk. Once you negate the desk, the **कार्यम्** is negated, the wood can no more be called a **कारणम्**. Because the word **कार्य कारण** is possible only when there are two things. Relationship requires two things. Now in the third stage we have negated the second thing. What we have negated in the third stage? Desk has been negated. Since we have negated the desk, there are no more two things, there is only one thing. And when there is only one thing how can I talk about a relationship? Suppose I ask 'What is your relationship?' What will be your answer? Won't you blink? What is your relationship? Tell me, 'With whom?' Because relationship is a concept which can exist only in the field of duality, in this third stage we have negated the duality. Therefore, **कार्यम्** is gone and therefore the wood cannot be called **कारणम्** also. Therefore, in the fourth stage what do I do? *I negate the **कारणम्** status of the wood.* In the fourth stage *I negate the **कारणम्** status of the wood.* Very careful I don't negate the wood, I don't negate the wood, I negate the **कारणम्** status of wood because to give **कारणम्** status is to accept duality, because **कारणम्** is a relationship, **कार्यम्** is a relationship, acceptance of the word **कार्यम्** or acceptance of the word

कारणम् is acceptance of duality and therefore once कार्यम् is negated, the कारणम् status also is gone. Therefore, what is the fourth stage? *Negation of the कारण status of wood.* And once I have negated that what is left behind? There is only one wood, which is beyond cause and effect. Wood alone was, wood alone is, wood alone will be and wood being non-dual there is no question of any कार्य कारण etc., because the usage of the word कार्य कारण etc., will create an idea that there are two things and that is why many people think that God, the cause is sitting in in the heaven and world, the effect is here. It is because the word कार्य कारण we use, our mind will be in duality. Therefore, if duality should go ultimately what should we do? *The कार्य कारण status should be negated.* Then what is my vision? There was wood, there is wood, and there will be wood. This is the ultimate vision of वेदान्त derived through अध्यारोप अपवाद method.

- Of these four stages, the first two stages are called अध्यारोप stages and
- the last two stages are called अपवाद stages.

Do you remember the first two stages? Presentation of desk as an effect and introduction of clay as the cause. In these two stages we are introducing something. Therefore, it is called अध्यारोप. The last two stages are called अपवाद because in those two stages you are negating. What are you negating? In the third stage you negate the effect and in the fourth stage

you negate the causal status. So once you go through these four stages कार्यकारणविलक्षण wood एव अस्ति. This शङ्कराचार्य beautifully presents in a book called अपरोक्षानुभूति.

कार्ये हि कारणं पश्येत्पश्चात्कार्यं विसर्जयेत् ।

कारणत्वं ततो नश्येदवशिष्टं भवेन्मुनिः ॥ अपरोक्षानुभूतिः १३९
॥

These four stages which I just now mentioned is not my invention, शङ्कराचार्य has put everything so beautifully. कार्ये हि कारणं पश्येत् पश्चात्कार्यं विसर्जयेत् । कारणत्वं ततो नश्येदवशिष्टं भवेन्मुनिः ॥ See the effect first, later see the cause, then negate the effect, then negate *the causal status*. What is left out is the कार्यकारणविलक्षणम्. So this is in example. It is not enough if you understand the example properly, you have to extend it to this world also. And how do you extend it? What is the first stage here?

- i) Presentation of the world as an effect is the first stage.
- ii) And what is the second stage? Introduction of ब्रह्मन् as the cause is the second stage.
- iii) Then what is this third stage? Negation of the world as non-different from ब्रह्मन्, as separate from ब्रह्मन् the world does not exist. Therefore, negation of the world is the third stage. So when I say 'World is not there' what does it mean? World is not there separate from ब्रह्मन्. Just as when I say desk is not there it doesn't mean desk is not there, desk is not

there separate from wood. Similarly world is not there different from ब्रह्मन्.

iv) Then what is the fourth stage? Negation of the causal status of ब्रह्मन्. So then what is left out? There is only one ब्रह्मन्, which is neither cause nor effect; you cannot use the word cause effect because, in अद्वैतम् you cannot talk about relationship. कार्य कारण is a सम्बन्ध. So the word कार्यकारणसम्बन्ध cannot be used in non-dual ब्रह्मन्. therefore, what is my vision now? There was ब्रह्मन्, there is ब्रह्मन्, there will be ब्रह्मन्. There is no question of creating anything, there is no question of destroying anything. Previously ब्रह्मन् was with one type of नामरूप, now ब्रह्मन् is with another type of नामरूप. Previously wood was in plank form, now the wood is in desk form. Therefore, wood alone was there, only the form was different previously and now the form is different. Now this is the transformed vision. Now where do we commit the mistake that also we should know. Where do we commit the mistake? Where do we stray away from शास्त्र? Like in a chess game. After the game is over they analyze the game and they will try to find out where did the defeated person go wrong. And what would have been a better move they themselves will analyze. Why do they analyze? So that he won't commit the same mistake again. He may commit some other mistake, that is a different thing. He won't commit the same mistake. Like that where do we go wrong? Where do we get into मोह, delusion? It is here, look at the example.

Previously I saw plank of wood alone. Then the wood was converted into what? Varieties of furniture. I know all of them are nothing but wood. There is table, chair etc. But I found that if I retain the word wood for all the furniture. Suppose table is also called wood, chair is also called wood, desk is also called wood, even though that is the truth, suppose I don't use different names but retain the same name, because of अद्वैत दर्शनम् if I keep the same name for all things, what will be the problem? The problem will be the transaction. Suppose there is a desk, there is a chair and also there is a table. I am a wise man, wood wise man. Therefore, I tell that please bring the wood. Because सर्वत्र wood दर्शनम्. Wooden headedness. Therefore, सर्वत्र wood दर्शनम्. I tell please bring the wood. Poor fellow what he will do? He will bring the chair. No, no, no, not this wood but the other wood. There will be communication problem. Therefore, for the sake of communication I introduced a new word. What is that word? Chair, desk, table etc. And I started using that word and after sometime, I concluded that table is a substance. It is a wooden table. See the beauty. It is a wooden table. This is the height of delusion. When I say wooden table, what is noun and what is adjective? We know table is the noun and the wooden word is adjective. And from our normal day today experience we know, when I say he is a tall man, *man* is noun and *tall* is adjective. In this what is substantial and what is non-substantial? Noun is substantial or adjective is substantial?

You know that *man*, the noun is substantial and the adjective tallness is non-substantial. Therefore, we all know from our experience that noun is substantial and adjective is non-substantial. So what we are doing here? Wooden table. Now what is adjective and what is noun? Table is noun and wood has become adjective. Now what has happened? The table becomes a noun and therefore, the misconception is it becomes substantial, the noun and wooden is adjective. Therefore, wood becomes what? Non-substantial as it were. Where? In my बुद्धि. So what have I done? I have reversed the substantial one as non-substantial and the non-substantial I am seeing as substantial. How? The non-substantial table I have given noun status and the substantial wood I have given adjectival status, which is the delusion. Then really speaking what should be the correct expression? We should not say wooden table, we should be saying tably wood. So chairy wood, deskly wood. So, chair, table etc., must be taken as non-substantial adjective नामरूप and the wood should be maintained as substantial noun. But we reversed the noun as adjective and adjective as noun. And this reversal of noun and adjective, even though it appears to be a simple language problem, language problem is a thinking problem, because your language reveals your thinking, thinking problem is a perspective problem, perspective problem is an attitudinal problem, attitudinal problem is संसार. Therefore, we should not take a language mistake for granted. Therefore, I don't

mean that hereafterwards after going to house you start saying
 tably wood, chairy wood, bangly gold, chiany gold, rivery
 water, oceany water, etc., I don't want you to do that. Let us
 retain the language doesn't matter but along with the language
 you should not commit a mistake inside. Let us say wooden
 table but let us remember that wood is the substance and table
 is non-substantial नामरूप. Similarly, let us use the world but
 remember the world is non-substantial नामरूप and the
 substance is ब्रह्मन् alone. And therefore, what is all these
 things? A normal man will say all these are world but what
 does the उपनिषत् say? पुरुष एवेदं विश्वं कर्म तपोब्रह्म परामृतम्
 | Don't say this is chair, this is table, this is wood, all these are
 ब्रह्मन्.

ब्रह्मार्पणं ब्रह्म हविर्ब्रह्माग्नौ ब्रह्मणा हुतम् ।

ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना ॥ गीता ४-२४ ॥

And in the next section the उपनिषत् itself will say

ब्रह्मैवेदममृतं पुरस्ताद् ब्रह्म पश्चाद् ब्रह्म दक्षिणतश्चोत्तरेण ।

अधश्चोर्ध्वं च प्रसृतं ब्रह्मैवेदं विश्वमिदं वरिष्ठम् ॥ २-२-११ ॥

Therefore ब्रह्मन् alone is. Then comes the next question if
 ब्रह्मन् alone is the substance what we call the world is nothing
 but नामरूप tell me what is the nature of that ब्रह्मन्. And how
 to find out the nature of ब्रह्मन्? Whatever was, is and will be
 is ब्रह्मन् and all the नामरूपs belong to the world which is
 non-substantial and the nature of ब्रह्मन् is - whatever was, is
 and will be - the eternal aspect is ब्रह्मन्. Just as gold is what?

Which was before the ornament, which is during the ornament which will be after melting. And what is that ब्रह्मन्? When I look at this creation I want to find out what is the enduring thing in the creation which belongs to ब्रह्मन् and whatever is changing that is the नामरूप, the world. And on analysis what do I discover? I discover there is only one thing which is inherent in all products and which is eternal in all the products, and what is that? In the last class I said you say there *is* a table, there *is* a mountain, there *is* a man, there *is* a woman. The common factor, enduring factor, eternal factor is nothing but ‘*is*’ness called existence. In संस्कृत it is called सत्ता. सत्ता is common to all and सत्ता alone exists all the time. Isn't it true? Suppose you destroy a desk and convert into a plank. What do you say? There is a desk now you say. Suppose you destroy the desk now what happens to the सत्ता or ‘*is*’ness? Do you destroy the existence also along with desk? You do not. Because once the desk is destroyed the ‘*is*’ness does not get destroyed, it is shifted from desk to the plank. Now you say there is the plank. Suppose if the plank is made into dust, sawdust. What happens to the ‘*is*’ness? Even though the plank is destroyed the existence is not destroyed. It goes to what? The sawdust. You say the sawdust is. And suppose that is again it is burnt down. Then what do you say? There *is* the ashes. You may do any amount of destruction, what continues? There *is, is, is, is, is* continues. Therefore what is world? ब्रह्मन् plus नामरूप. And what is that ब्रह्मन्?

Existence. And therefore what is world? Existence plus नामरूप is the world. And I am experiencing ब्रह्मन् in the form of existence, when? All the time I am experiencing ब्रह्मन्. How do I know I am experiencing ब्रह्मन् because I say there *is* a man, there *is* a woman, there *is* etc. Now comes next question. What is that? Ok. I am experiencing ब्रह्मन् in the form of existence but the problem I face is I don't experience the pure ब्रह्मन् but I am experiencing existence along with नामरूप alone. Now to experience this (clip) what all will come along with it? I am experiencing existence along with clip नामरूप, that is why I say clip *is* there. What is *is* here? Existence. Now how do I experience existence. Not purely but along with the clip नामरूप I am experiencing existence. I am experiencing existence along with wood. I experience existence along with man नामरूप. Thus I experience existence everywhere along with नामरूप. Therefore, what is my experience? नामरूप सहित सत्ता अनुभवः. सत्ता means existence. What is that existence? ब्रह्मन्. And therefore I have got नामरूप सहित ब्रह्म अनुभवः.

We have got now नामरूप सहित सत्ता अनुभवः. नामरूपम् means name and form. सहित means along with. सत्ता means existence. अनुभव means experience. नामरूप सहित सत्ता अनुभवः means we have the experience of existence along with name and form. Or नामरूप सहित ब्रह्म अनुभवः means we have got the experience of ब्रह्मन् along with नामरूप. So for नामरूप सहित ब्रह्म अनुभव what साधन

should I do? What साधन I require? I don't require any साधन. Because the whole world is what? नामरूप सहित ब्रह्मन् only and therefore I don't have to do any साधन, when I open my eyes what do I see? नामरूप सहित ब्रह्म only. Now I might have a desire. What is that? This नामरूप सहित ब्रह्म is adulterated ब्रह्मन्, because it is along with नामरूप. How can I experience pure ब्रह्मन्? What is pure ब्रह्मन्? नामरूप रहित सत्ता अनुभव, I should experience pure ब्रह्मन् without any name and form. I should experience pure Existence without any name and form, शुद्धम् ब्रह्म, निर्गुणम् ब्रह्म निरुपाधिकम् ब्रह्म निर्विशेषम् ब्रह्म how can I experience. For this question the answer is given in the second half of this मन्त्र. That मन्त्र we will see later, I will just first explain that how does it happen. Now I have got नामरूप सहितम् ब्रह्म. And what do I want? नामरूप रहितम् ब्रह्म. Therefore, what should I do? Remove नामरूप. I have to destroy all the नामरूपs. Very simple. Now the question is how can I destroy all the नामरूपs? I cannot take a hammer and go on bumping on everyone! Now how can I arrive at नामरूप रहितम् ब्रह्म? How can I eliminate the world and experience pure Existence? So we have got a shorter method. Suppose I want to make this room dark, I want to know how this room will be when it is dark. I have two methods of experiencing darkness. One elaborate method, another simple method. The elaborate method is what? Go on switching off every light. What is the simpler method? Close your eyes. So once you close your

eyes the light is gone. Similarly, when my sense organs are all open the whole world of नामरूप is there – शब्द, स्पर्श, रूप, रस, गन्ध plus existence is there. Now I want to remove the शब्द, स्पर्श, रूप, रस, गन्ध part of the world and I want to retain the existence part. How to remove the शब्द, स्पर्श, रूप, रस, गन्ध? Very simple stop the function of the पञ्च इन्द्रियाणि. Imagine you have closed your eyes. Imagine we have gone to a quieter place or closed your ears and you are not operating your tongue, you are not operating any of your sense organs, in short, suspend the sensory function. When you suspend the sensory function what will happen? All the नामरूपs will get eliminated because senses are meant to reveal नामरूपs. So all the नामरूपs will get eliminated. And imagine you should not mentally project also then you will have inside नामरूपs. Therefore suspend mental projections also. In short, you are meditating. So there is suspension of sensory function, there is suspension of mental function. Then the नामरूप प्रपञ्चम् is suspended. Now what should be left behind? If you have eliminated शब्द, स्पर्श, रूप, रस, गन्ध what should be left behind? Something which can never be destroyed should be left behind. And what is that which will never be destroyed? We have said before सत्ता or existence alone is left behind now. So what is left behind? When you have suspended the sensory and mental function the pure Existence alone is left behind. Now the question is how do I know that pure Existence? Suppose you open the eyes what

will happen? The purity is gone because the moment you open your eyes you can never experience the pure Existence but it'll be existence mixed with, what? Form. The moment you open your ears it will never be pure Existence, it will be existence mixed with sound. Therefore as long as you operate sensorily you are going to experience impure existence only. Now the question is how do you experience the pure Existence which is left behind? Then the उपनिषत् puts a bombshell. ***The pure Existence can never be experienced.*** The pure Existence cannot be experienced. Experience means impure existence only. Impure existence means either with शब्द, स्पर्श, रूप, रस, गन्ध; some adulteration will be there. Unadulterated existence is inexperienceable. Then comes the next question, if the pure Existence can never be experienced how do I know it is there? How do I know it is left behind? Perhaps it may not be there at all? When I suspend my sensory perception and mental projection you say pure Existence is left behind, when I ask I want to experience it, you say it cannot be experienced. Then how do I know it is there? Then the उपनिषत् answers, when you suspend the sensory perception and when the entire world is negated tell me what is left behind? That must be pure Existence. Tell me what is left behind? And you begin to search. स्वामिजी, once my mind is blank and sense organs are not seeing there is only blankness, nothing is left behind. That is why the buddhism people came with the idea of शून्यवाद, nothingness is the ultimate truth. Because when he suspends

everything he finds there is blankness. That is why many people complain स्वामिजि I suspend thoughts and there is only blankness. Then the उपनिषत् asks when the world is negated and when you say nothing is left behind, how do you say there is nothing? Because I don't experience anything. So that means that there is nothing you are aware of, that there is nothing you are aware of, that means there is a witness of nothingness which is left behind, there is the witness of nothingness which is left behind which alone experiences the absence of everything. The उपनिषत् says that witness awareness consciousness is pure Existence. सत्ता is equal to चैतन्यम्. सत् is equal to चित् and that चित् is equal to You, that You are the Experiencer therefore is never is experienced. Therefore if you want to know the pure Existence there is only one way - you don't experience the pure Existence, you should own up the pure Existence as I the consciousness who I am the witness of every thought in the mind. Therefore, the उपनिषत् says एतत् यो वेद निहितम् गुहायाम् – pure Existence you have to recognize in your mind as the witness consciousness of every thought and also the blankness. Therefore where is ब्रह्मन्? तत् त्वम् असि.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

पुरुष एवेदं विश्वं कर्म तपोब्रह्म परामृतम् ।

एतद्योवेद निहितं गुहायां सोऽविद्याब्रन्थि विकिरतीह सोम्य ॥ १० ॥

After talking about the सृष्टि in the first nine मन्त्रs now in the tenth and the concluding मन्त्र the teacher is bringing out all the corollaries, all the conclusions and thus gives the essence of the वेदान्त - ब्रह्म सत्यम् जगन्मिथ्या जीवो ब्रह्मैव नापरः. And this is a complete मन्त्र because the essence of the entire वेदान्त is given and how the knowledge should be acquired is also given and also the benefit of this knowledge is given in this मन्त्र. The first point that we saw in the last class was since ब्रह्मन् is कारणम् and the whole creation is कार्यम् we can easily conclude that the कार्य प्रपञ्च does not exist separate from ब्रह्मन्. So just as gold the material cause alone appears in the form of varieties of ornaments, water alone appears as waves, wood alone appears as furniture, one material cause ब्रह्मन् alone manifests as the manifold universe, therefore there is no universe separate from ब्रह्मन्. So, ब्रह्मन् being the कारणम् is independently existent, world being the कार्यम् is dependently existent. ब्रह्म सत्यम् जगन्मिथ्या. And by giving this idea the teacher is answering the basic question raised by the student. I don't know whether you remember in the first chapter first section the student approached the teacher and asked a question,

शौनको ह वै महाशालोऽङ्गिरसं विधिवदुपसन्नः पप्रच्छ ।

कस्मिन्नु भगवो विज्ञाते सर्वमिदं विज्ञातं भवतीति ॥ ३ ॥

So मुण्डक 1.1.3 we should remember throughout the study of मुण्डक because in every उपनिषत् the basic question we should remember because the entire उपनिषत् is an answer to that question. And what was the question of the student? What is that knowing which everything in the creation is known? To put in संस्कृत, एक विज्ञानेन सर्व विज्ञानम् कथम् भवति. Normally by knowing physics, chemistry is not known; by knowing music, dance is not known, by knowing one plant, another plant is not known but is there such a knowledge gaining which everything else in the creation is known? For which we have an answer. And what is that answer? It is possible only under one condition. And what is that? एक कारण विज्ञानेन अनेक कार्य विज्ञानम् भवति. By knowing one material cause which is only one all the effects are as good as known. Why? Because the effects do not exist separate from the cause, therefore knowing the cause is as good as knowing the effect. And therefore the answer to the students question is ब्रह्म विज्ञानेन सर्व विज्ञानम्, आत्म विज्ञानेन सर्व विज्ञानम्, जगत्कारण विज्ञानेन सर्व विज्ञानम्. शौनक question has been beautifully answered.

Then the next question is if by knowing कारणम् ब्रह्म everything else is known, how am I to discern the कारणम् ब्रह्म in this creation? I am experiencing the pluralistic creation, how can I discern the कारणम् ब्रह्म? For which we saw the answer in the last class; we have to understand the features of the कारणम् and look for those features.

And what are the features of the कारणम्? कारणम् is एकम्, कारणम् is नित्यम्, कारणम् is सर्वगतम्. So look for something which is एकम्, नित्यम् and सर्वगतम्. एकम् means one, नित्यम् means eternal, सर्वगतम् means inherent everywhere. And when you look for that there is only one thing which is नित्यम् and what is that सत्ता or existence is the only thing which is a एकम् which is एकम्, नित्यम् and सर्वगतम्. And what is that? सत्ता or the existence is the only thing which is एकम्, which is नित्यम् because existence is always there, even when pot is broken existence is not broken, what happens to existence is it shifts from pot to pot earth or clay and even when you destroy clay it will get reduced into Earth. Earth is. And that is why even when you burn down everything you will have to say ash is. Existence is with what? Ash. And that is why ash is an ideal representative of ब्रह्मन्, because ब्रह्मन् remains when everything is destroyed, ash remains when everything is burnt down, therefore ash should remind us of ब्रह्मन्. Therefore, what should be done? Apply the ash on the forehead. Therefore you apply the ash to remind that you destroyed everything, ash is. Therefore discern ब्रह्मन् in the form of existence which is नित्यम् सर्वगतम् and also एकम्. And we also know clearly that the world cannot exist separate from Existence. The world cannot exist separate from existence. If there is something which exists separate from the existence, think and see, if there is something which exists

separate from existence it is contradiction, if anything is separated from existence, it will become what? Non-existence. And therefore ब्रह्मज्ञानम् is only in the form of सत्ताज्ञानम्. Then we found that there is a problem. What is the problem? We are not able to experience existence in its pure form we always experience existence along with some object or the other. So, clip is, pen is, book is, man is, woman is. So existence is always appreciated with some नामरूप or the other, नामरूप सहित सत्ता alone we experience. How can I experience pure existence, unadulterated existence नामरूप रहित सत्ता? So what suggestion we give? We said remove all the नामरूपs. How do you do that? Close your sense organs, all the external नामरूपs are gone. Remove your thoughts, all the internal नामरूपs are gone. There is neither external नामरूप no internal projected नामरूप. And once you remove all the नामरूपs what should be left out logically? नामरूप सहित सत्ता minus नामरूप is equal to A plus B minus B is what? A. Therefore, नामरूप plus existence minus नामरूप is equal to pure existence. But what do we find? When you have suspended the external world and internal world, even though your existence should remain, we find we are not able to see the pure existence, experience the pure existence, it seems to be total blankness. So do you say that the existence is blank, शून्यम्. So there alone the उपनिषत् answers, the pure existence you cannot experience because the pure existence happens to be the very Experience, I, the conscious principle.

Therefore if you want to know the pure existence you can know it only one way, what is that? In the form of pure Consciousness, which is the Witness of everything - the Witness of the blankness of the mind. And where do you experience that Consciousness? The उपनिषत् says you can never experience the Consciousness outside. Even though you are a conscious person I cannot experience the Consciousness in your body, I can see your नाम, I can see your रूप but I can never see the Consciousness in your body I can experience the Consciousness, where? In myself alone. So outside the Consciousness can never be experienced purely it has to be experienced, experienced means what? Recognized as the witness of thoughts as well as the silence in the mind. Therefore the उपनिषत् says, यः वेद – one should know the pure existence. Impure existence is available outside. What is meant by impure existence? नामरूप सहित सत्ता is present everywhere. The wall is, the fan is, the banner is, the tube light is, that I experience but what about pure existence? यः वेद – one should know, एतत्, एतत् कारणम् ब्रह्म सद्रूपम् ब्रह्म. Where? गुहायाम् निहितम्. गुहा means the mind, the अन्तःकरण. You may call it intellect, you may call it mind but technically it means अन्तःकरण. And the अन्तःकरण is called here गुहा. गुहा means a cave. Why it is called गुहा I will tell you later. In the अन्तःकरण, निहितम् – the Consciousness is located. So one should know ब्रह्मन्, the existence ब्रह्मन् in the form of the Consciousness located in the mind. Here also we

have to note every word is deep and significant word. So the उपनिषत् uses the word निहितम्. Literally, the word निहितम् means located but once you say ब्रह्मन् is located in the mind, what will be the problem? It will be a limited entity in the location. And therefore even though literally the word निहितम् means located, how do we understand? The ब्रह्मन् available in the mind as Consciousness. It is located everywhere but it is recognizable in your mind alone as Consciousness. Like when you want to know whether there is power or not, electricity is there or not, even though all over the cable the electricity flows it is not recognizable there, therefore where do you look for that? You will look for certain particular places – the fans, or tube light or if it is daytime with some plug points you have got a tester, you test the electricity in particular points because there alone it is recognizable. Similarly, where is ब्रह्मन्? Everywhere. In what form? In the form of existence. But where can ब्रह्मन् be recognized? Only certain plug points. What is the plug point? Your mind is a plug point for you, my mind is the plug point for me, in the plug point called mind it is recognizable. So निहितम् means recognizable. Then the next question is, how is it recognizable in the mind? This is also very important. Because when I say it is a recognizable in the mind, people will start sitting in meditation. That the meditation crazy is so tremendous. So they will sit in meditation, suspend all thoughts, make the mind blank and look for that pure

existence. Like I told you one person came and told, “स्वामिजि, I am able to reach in meditation up to a particular point.” What is that? “I am able to remove all the thoughts. I have succeeded स्वामिजि, in only 12 years. In 12 years I have reached a stage, I am able to still my mind but I don’t know what to do next in meditation. I have been looking for something to happen, some event to happen, some mysterious experience to explode nothing seems to happen.” Then generally how can I explain? So I say please attend the classes. “स्वामिजि, I don't want all this intellectual drills and all, these are all waste of time. You just tell me 2 minutes, if necessary I will meet you at your residence just give me some clue.” What I am taking day after day he just wants in one sentence. So the problem is what? He is looking for something which is never going to come! What a tragedy you see! 12 years he has wasted! That person is in the biggest trip because what he is waiting for is the Consciousness which was available before the thoughts, which is available during the thoughts, which will continue to be available even after the suspension of thoughts, that Consciousness which is all the time available he has taken for granted and is looking for that. And that is why the mind is called गुहा. ब्रह्मन् is all the time available as Consciousness but because of ignorance he has lost sight of the ever evident Consciousness. What is cave? Cave is that in which things are there but because of darkness you don't recognize even though it is there. Similarly, our

mind is like cave ब्रह्मन् is available all the time as the very witness of the blankness of the mind but this ever-evident ब्रह्मन् he has taken for granted, he has lost sight of and in meditation he is looking for that अनुभव. And he even ask me whether I have got that experience? What answer to give? That experience has not come if I say then he will say you are not a ज्ञानि. If I say I had that experience then he will how was it? What answer should I give? What a precarious situation you see! I cannot say I have experienced ब्रह्मन्, I cannot say I have not experienced ब्रह्मन्, I wanted to tell that don't look for a new experience, all the new and old experiences are illumined by which Consciousness that alone is ब्रह्मन्, ever-evident. But why he has lost sight of this fact? Sheer ignorance and therefore in the mind which is covered by ignorance this ब्रह्मन् is available, when? निर्विकल्पक समाधि!? So therefore when it is available? It is available right now. Because of which alone every word is producing a thought in your mind and every thought is illumining. And two minutes I don't say anything, thoughts are not there, words are not there, even the suspended mind is illumined by which Consciousness, for That why do you wait? Why do you wait for that? That is why दयानन्द स्वामिजि makes a very beautiful statement. Normally in the case of worldly things knowledge is first, experiences later, normally. You want to go to England or you want to go to America. You keep the book whatever book that might be, the tourist book. And you

first know what is Niagara Falls, what is this and what is that, everything you learn. Knowledge is first there afterwards when you actually go there and stand struggling to get passport, it will start from passport, struggling to get passport and visa and then buying the ticket then go there you get the experience of Niagara. Similarly you learn about a new dish, knowledge first and experience later. And this we have unfortunately extended to ब्रह्मन् also. And what is our general misconception? As we read the book first or by attending the class you will get to know the ब्रह्मन् in the class there afterwards after doing साधना, as getting Niagara experience, you will get ब्रह्मन् experience later. This is the biggest misconception in the Vedantic field. And everybody will say sometimes including my students even though I try to avoid that misconception they will say I have knowledge but I have no experience. In the case of ब्रह्मन् note this very clearly ब्रह्मन् experience doesn't come later because ब्रह्मन् is the Consciousness which is evident all the time because of which alone all other experiences are possible. And you have experienced ब्रह्मन् with नामरूप also, without नामरूप also. With नामरूप you experience ब्रह्मन्, when? In जाग्रत् and स्वप्न. Without नामरूप you experience ब्रह्मन् whenever the mind is suspended in sleep, in सुषुप्ति, in pass out, whenever the mind turns blank. If you are not sure some people say that I have never experienced deep sleep then I will give you a knock on your head the mind gets stunned. Sometimes it

happens. Suppose you turn behind and a huge elephant is standing. Without the mahout. An wild elephant, what will happen? In one minute, it is called निर्विकल्पक समाधि. So that is what? नामरूप रहित Consciousness. So we have also experienced नामरूप सहित Consciousness, चैतन्यम्, you have also experienced with नामरूप रहित चैतन्यम्, therefore चैतन्यम् experience is never lacking for anyone but what is missing is that Consciousness is the one which is in the form of existence everywhere and that Consciousness is my true nature, that knowledge part is missing. So we don't require ब्रह्म अनुभव what we require is ब्रह्मज्ञानम्. And for ब्रह्मज्ञानम् alone teaching, for ब्रह्मज्ञानम् alone is शास्त्रम् and this ब्रह्मज्ञानम् should take place in which अवस्था? जाग्रत्, स्वप्न, सुषुप्ति or समाधि? ब्रह्मज्ञानम् should take place in जाग्रदवस्था when गुरु is there and when you are blinking then alone ज्ञानम् take place. Now you should understand the importance of शास्त्रविचार because what we are lacking is not from ब्रह्म अनुभव, what we are lacking he is ब्रह्मज्ञानम्. And therefore यः वेद. And शङ्कराचार्य in his commentary writes, how should be that knowledge? अहम् ब्रह्मास्मि इति वेद. I should not say I have Consciousness, I should own up. The existence is in the form of Consciousness and the Consciousness is myself, therefore अहम् ब्रह्म अस्मि इति वेद. Or to put in a simpler language अपरोक्षतया वेद. It is not that I have Consciousness in the mind but I am the Consciousness, who is pervading the mind who am illumining the mind. I am the

Consciousness which is pervading the body who am illumining the body. And I am this very same Consciousness in the form of Existence lending existence to the whole creation. Therefore, that जगत् कारणम् ब्रह्म I am. So what we were saying till now? ब्रह्मन् is जगत् कारणम् now what should you do? Shift the word ब्रह्मन् to I. I am the जगत् कारणम्, from me the whole creation comes, मय्येव सकलम् जातम्. For some time it might be too much mindboggling, don't worry even if you are not able to swallow or assimilate, since it is the first उपनिषत्, the same will be repeated later in केन, कठ. Thus repeating time and again it will get assimilated. From me the whole creation has born, from me the whole creation exists, into me the whole creation resolves, I lend existence to this creation. And whenever you feel diffident to own up, it looks too much, then I will help you with an example. I will help you with an example. What is the example? The dream world. The whole dream world is born out of me, the whole dream world exist in me, the whole dream world resolves into me but it is unbelievable when you are actually in dream. It is unbelievable when you are actually in dream. It is believable, when? After waking. When you are in dream the whole world is outside, the tiger is chasing and you run. Even though who has created the tiger? Why can't you dream as a nice dreams? You are getting a lottery can't you dream like that? In waking state we are win lotteries but in the dream why can't you dream wonderful dreams? I myself

create a thief, I myself create a tiger, or I myself create a train and I dream as though I am missing the train and I myself chase the train and fall and wake up. So therefore if I am the cause of the dream why should I be frightened? When I am in dream I lose sight of this fact. Similarly, वेदान्त says I am the creator of this world but I have lost sight of my creatorhood and loosing my creator status I have become, what? A creature. Creator to creature is संसार. And looking for creature comforts. Therefore, what should I do now?

उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ॥ कठोपनिषत् १-३-१४ ॥

उपनिषत् says all of you please wake up. Then we answer we are blinking only. This is not waking up, you are still in dream only. There is another waking up, in which waking

साक्षात्कुरुते प्रबोधसमये स्वात्मानमेवाद्वयम् ॥ श्री दक्षिणामूर्ति स्तोत्रम् १ ॥

इति यः गुहायां निहितं ब्रह्म अपरोक्षतया वेद. This is called महावाक्यम्. ब्रह्म आत्म ऐवम् is revealed in the third line. जीवो ब्रह्मैव नापरः. First two lines reveal ब्रह्म सत्यम् जगन्मिथ्या; the third line reveals जीवो ब्रह्मैव नापरः, अहम् ब्रह्मास्मि. Now what is the next line? What is the benefit of this knowledge? So now I see myself as a कार्यम् now I have switched my vision now I see myself as कारणम्. When I am in dream I am a creature when I wake up I am the creator of the dream world. Similarly when I am ignorant I am a creature in the world when I know I am the creator of the world. So

what will happen to him? The उपनिषत् says सः – so that ज्ञानि who knows अहम् ब्रह्मास्मि, अहम् सद्रूपम् ब्रह्म, अहम् चिद्रूप आत्मा अस्मि, सः विकिरति. विकिरति means what? Destroys. Destroys what? अविद्याग्रन्थिम् – the knot of ignorance, it destroys the knot of ignorance, the knotty ignorance, destroys the naughty ignorance. Why ignorance is called a knot? Two reasons are given. The first reason is a knot is very difficult to disentangle or remove. It cannot be easily removed, especially if it is an old knot. And our ignorance knot how old it is? Remember श्रावणी पौर्णिमा सङ्कल्प, अनादि अविद्या वासनया – it is beginningless in fact, the time itself is born out of ignorance. So therefore how old it must be? It was even before time or as good as. Ok. I don't want to go into those details. Since it is a very old knot, it is very difficult therefore it is called knot like ignorance. Then there is a second reason also to see ignorance as a knot. When you want to join two things like two ropes, you use a knot. So knot is generally used to combine two things, either physically or symbolically. That is why wedding also is symbolically called tying the knot. So why it is called knot? There also there is the combining, coming together of husband and wife, in other societies whereas in Indian societies it is not husband and wife it is coming together of endless-in-laws. So therefore each side there are hundreds of in-laws, generation after generation. Therefore knot brings two things together. Similarly this self-ignorance also combines two things

together. And what is that? Even though I am the pure Consciousness because of ignorance I associate myself with स्थूल शरीरम्, सूक्ष्म शरीरम् and कारण शरीरम्. I get attached to the body. I get united with three bodies. And how do I know I am uniting myself with the body? Very simple after wedding what happens? Till wedding the girl was somewhere and boy was somewhere and girl might have faced umpteen problems and this boy until marriage is not worried about whatever happened to the girl he is स्थितप्रज्ञ with regard to that girl. Once the knot is tied whatever happens to the girl it affects. धर्मि अध्यास, धर्म अध्यास, everything takes place. Similarly because of ignorance I have got अभिमान with the body. Therefore, the date of birth of the body becomes my date of birth, even though who am I what is the fact?

न जायते म्रियते वा कदाचिन् ॥ गीता २-२० ॥

I am birthless and deathless आत्मा but what do I do? With all smiles I bring chocolates to स्वामिजि, “स्वामिजि today is my birthday.” स्वामिजि is repeatedly telling you are birthless and deathless. And after the class they will give chocolate. And some people ask for special blessings. I don't say you should not come and नमस्कार, ok. So therefore the physical conditions become my conditions, mental conditions my conditions, this आत्मा अनात्मा mixing up is caused by what? The ignorance knot and through knowledge the ignorance not is removed, that means what? आत्मा अनात्मा mixing up does not take place thereafter.

गुणाः गुणेषु वर्तन्ते ॥ गीता ३-२८ ॥

इन्द्रियाणि इन्द्रिय-अर्थेषु वर्तन्ते ॥ गीता ५-९ ॥

नवद्वारे पुरे देही नैव कुर्वन्न कारयन् ॥ गीता ५-१३ ॥

So he knows that all this biodata belongs to अनात्मा, I do not have any biodata. No name, no form, no address, all addresses are in me. But that does not mean that tomorrow in some form you will write for “What is your name?” “सत्त्वदानन्द.” And what is your address?” “Everywhere.” So when we have स्वामिजि’ s talks at the last day we have got this गुरुदक्षिणा. And some people get so inspired and in the गुरुदक्षिणा cover they write in the name and address place they write Name: “सत्त्वदानन्द.” Address: “Everywhere.” So therefore for transactions you use your address and everything but in in my knowledge I am addressless. All the addresses are in Me. So thus आत्मा अनात्मा अध्यास is removed the अध्यास is caused by ignorance and therefore, it is called ग्रन्थिः. And this ignorance knot is destroyed for good. And as long as देहाभिमान is there संसार will never go and once ignorance is gone देहाभिमान is gone. देहाभिमान goes means working देहाभिमान is there. This is what they call as roasted seed. When a seed is roasted, seed is not destroyed, it will be there in fact, it will become even tastier, you can use for all purposes, you have just removed only one faculty of the seed. What is that? It cannot germinate. Similarly, working देहाभिमान is called बाधित अहङ्कार – functional ego it is

called. You have sufficient ego for transaction. You have sufficient ego for fulfilling your duties. Going to home if you start saying you are not my daughter, you are not my husband, I don't have any husband or wife अहम् ब्रह्मास्मि. So working functional अहङ्कार is there to do your duties but the अहङ्कार is not toxic अहङ्कार, it is not a poisonous अहङ्कार, it does not germinate into संसार. Like two types of cholesterol – HDL and LDL, like that we have two types of अहङ्कार. ज्ञानि' s अहङ्कार is functional. Therefore we will also say I am here, this is my address. Some people try to change the language. This, this, this addressing the body. Why because they don't want देहाभिमान it seems. Therefore, they don't want to call this body as "I." This is what दयानन्द स्वामिजि calls spiritual snobbery. Spiritual snobbery is you change the language and continue to be a संसारि. This is coming, that is going, you remove the word "I." You need not, you can use all these words, don't change the language and all, change your vision. So therefore अविद्याब्रन्थिम् विकिरति means he attains मोक्ष, जीवन्मुक्तः भवति. So ब्रह्म सत्यम् जगन्मिथ्या अहम् ब्रह्म इति ज्ञानेन जीवन्मुक्तः भवति. And the teacher is addressing the student हे सोम्य! Because being a heavy subject perhaps the student might have a little bit you know struggling and therefore to remove the tension and to make the student relaxation Oh dear boy! Oh pleasing boy! Oh understanding boy! He addresses nicely हे सोम्य! Oh pleasing student! He will attain जीवन्मुक्ति. So with this the

first section is concluded and the main thing is सृष्टि प्रकरणम् and through the सृष्टि प्रकरणम् he proves ब्रह्म सत्यम् जगन्मिथ्या and he reveals ब्रह्मज्ञानम् as अहम् ब्रह्मास्मि and the फलम् is जीवन्मुक्तिः. More we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

मुण्डक २ खण्ड २

We have just completed the first section of the second chapter in which ब्रह्मन् was revealed primarily as जगत्कारणम्. And as a corollary the उपनिषत् also pointed out the fact that since the universe is a कार्यम् it cannot exist separate from ब्रह्मन्. That means ब्रह्मन् alone is, there is nothing other than ब्रह्मन् and whatever is experienced by us is nothing but different नामरूपs upon the very ब्रह्मन् itself. This alone we present technically as ब्रह्म सत्यम् जगन्मिथ्या and we also saw that the nature of that ब्रह्मन् is pure existence, सद्रूपम् ब्रह्म. This is the main part of the previous section. And at the end of the section the उपनिषत् made another important revelation that the all-pervading existence in its pure form can be recognized only in one way and that is as the चिद्रूप आत्मा. The सद्रूपम् ब्रह्म, which is the inherent essence of the creation, we can recognize only in the form of चिद्रूप आत्मा. And in Vedantic terminology सद्रूपम् ब्रह्म is called तत् and चिद्रूप आत्मा is त्वम्. So the equation between सद्रूपम् ब्रह्म and चिद्रूप आत्मा is presented as तत् त्वम् असि. So तत् means essence of the creation, existence; त्वम् means essence of yourself, i.e., Consciousness. So the existence which is the essence of creation, the Consciousness which is the essence of yourself both are one and the same. The essence of the macrocosm is existence, the essence of the microcosm is Consciousness, the essence of both is one and the same. सदेव चित्, चिदेव सत्. And once I know that I am the pure Consciousness, I can boldly claim that I the pure Consciousness alone am in the form of existence everywhere. I alone lend existence to the entire creation. Blessed by me the creation is born, blessed by me the creation exists and not blessed by me the creation resolves. So I that चित् lend सत् to the world. And as I said in the last class, it is initially difficult to swallow this idea how can I the observer the चित् lend existence to the whole world, it is unbelievable. For that वेदान्त says, I will give you an example through which this teaching will become believable. And what is that example? The स्वप्न प्रपञ्च blessed by me this dream-world arises and the beauty is I myself enter the dream-world and I am frightened of the very dream-world which I have created and the dream-world enjoys existence borrowed from the waker alone and when I wake up the entire dream-world resolves. Where? Back to myself. Extend the same thing to this world also. From me the सत्-चित्-आत्मा alone the world comes. शङ्कराचार्य beautifully says मनीषापञ्चकम्,

ब्रह्मैवाहमिदं जगत्त्वं सकलं चिन्मात्रविस्तारितं

सर्वं चैतदविद्यया त्रिगुणयाऽशेषं मया कल्पितम् ।

इत्थं यस्य दृढा मतिः सुखतरे नित्ये परे निर्मले

चाण्डालोऽस्तु स तु द्विजोऽस्तु गुरुरित्येषा मनीषा मम ॥ मनीषापञ्चकम् २ ॥

I am the सत्-चित्-आत्मा from which everything has come, into which everything resolves. And शङ्कर says the one who has recognized this fact is the greatest person whether he is a born ब्राह्मण or whether he is a born चाण्डाल. जाति does not make any difference; that person I offer my prostration. So this revelation is called महावाक्यम्. Thus the previous section concluded with the महावाक्यम्. And what is महावाक्यम्? The essence of the world is the essence of you, the individual Self and the cosmic Self are one and the same. But it was just introduced in the last section and therefore the teacher here feels the महावाक्यम् should be elaborated. So therefore, the brief महावाक्यम् given in the last verse of the previous section i.e., 2.1.10, brief महावाक्यम् was given that महावाक्यम् is going to be elaborated in the second section. Therefore, this section is the central section of मुण्डक. Almost every मन्त्र is a महावाक्य मन्त्र in this section. Incidentally, you should remember the definition of महावाक्यम्. It doesn't have a dictionary meaning. If you see the dictionary महा means big and वाक्यम् means statement. So dictionary wise महावाक्यम् means what? Big Statement. But it is funny because तत्त्वमसि is small statement. Therefore, महावाक्यम् is a technical word which has got a specific meaning and the definition is जीवात्मपरमात्म ऐक्य बोधक वाक्यम् महावाक्यम्. You can comprehend the meaning. जीवात्मपरमात्म ऐक्य बोधक वाक्यम्. वाक्यम् means a statement, बोधक means revealing, teaching, ऐक्यम् – the Oneness. Of what? जीवात्मा and परमात्मा. जीवात्मा means what? चिद्रूपः. परमात्मा means what? सद्रूपः. चिद्रूप जीवात्मनः सद्रूप परमात्मनः च यदैक्यम् वर्तते तस्य ऐक्यस्य बोधकम् यद्वाक्यम् तदेव महावाक्यम् इत्युच्यते. And we have got several महावाक्यम्s in the उपनिषत्. And generally, they take one महावाक्यम् from each वेद as a sample. From ऋग्वेद ऐतरेय उपनिषत् one sample महावाक्यम् is taken i.e., प्रज्ञानम् ब्रह्म is ऋग्वेद महावाक्यम्. Not only महावाक्यम्, one of the sample महावाक्यम्. From यजुर्वेद बृहदारण्यक उपनिषत् one sample महावाक्यम् is taken i.e., अहम् ब्रह्म अस्मि. Again यजुर्वेद has got many महावाक्यम्s, this is one sample.

As they say in तमिळ्, **ஒரு பாணை சோற்றுக்கு ஒரு சோறு பதம்** (ओरु पाणै शोरुवकु ओरु शोरु पदम् – You may know by a handful the whole.) Like that these are all handful morsel. Then from सामवेद छान्दोग्य उपनिषत् one sample महावाक्यम् is taken, which alone is the most popular one – तत् त्वम् असि. And then from अथर्वणवेद माण्डूक्य उपनिषत् one sample महावाक्यम् is taken and i.e., अयम् आत्मा ब्रह्म. So thus, प्रज्ञानम् ब्रह्म, अहम् ब्रह्मास्मि, तत् त्वम् असि and अयम् आत्मा ब्रह्म these are the four sample महावाक्यम्s but the वेदs have got 4000 or more महावाक्यम्s. And in this

section we are going to have several such महावाक्यम् मन्त्रs. And incidentally, in the सामवेद महावाक्य तत्त्वमसि there is a misconception possible because, in संस्कृत the word तत्त्वम् can be looked from two different angles. The word तत्त्वम् in संस्कृत language can be split in two different ways. In one kind of splitting तत्त्वम् consist of two separate words. In one way of splitting तत्त्वम् is a mixture of two separate words – तत् is one word, त्वम् is another word. So तत् means that ब्रह्मन्, त्वम् means you जीव; तत् त्वम् असि means that ब्रह्मन् is You. This is one way of splitting तत्त्वम्. Then there is another way of splitting तत्त्वम्, in this the word तत्त्वम् consists of two portions. The first portion is तत्, which is a word like the previous case. But the त्वम् expression in the second way of splitting, त्वम् is not a word but it is a suffix. Suffix means something added to a noun, which will make an abstract noun like मनुष्यत्वम्. Here त्वम् means what? It does not mean you. मनुष्य means human or man, त्वम् is a suffix which means ‘ness’. मनुष्यत्वम् means manness. पुरुषत्वम् means maleness. स्त्रीत्वम्, वृक्षत्वम्, पशुत्वम्, कीटत्वम्. शङ्कर says in शिवानन्दलहरी. So,

पशुत्वं कीटत्वं भवतु विहगत्वादि जननम् । ॥ शिवानन्दलहरी १०॥

So पशुत्वम् means what? You should not take it as ‘पशु you’. पशुत्वम् means ‘animalness’. कीटत्वम् means what? ‘Insectness’. There the ‘ness’ is a suffix and similarly, तत् means ‘Real’ and त्वम् as a suffix means ‘ness’. Therefore, तत् त्वम् means ‘Realness’ or reality. So do you follow the two interpretations. In the first interpretation when तत् त्वम् is said ‘that’ and ‘you’ are two separate words. But when you take as one word तत् त्वम् means what? Reality. तत् means Real त्वम् means ity, – Reality. So when you say तत् त्वम् असि what interpretation should be taken? First or second? You should take first one. So when I say तत् त्वम् असि, there तत् and त्वम् are two separate words, but when you learnt तत्त्वबोधः there तत्त्व means what? First one or second? Not first one. There तत्त्वबोधः means knowledge of तत् and त्वम्, should not be taken. There तत्त्व means what? Reality. Therefore, you should know where तत् त्वम् is one word plus a suffix and where तत् त्वम् is a mixture of two words. One word plus suffix is also तत्त्वम्, two words also mixed together is तत्त्वम्. In the तत्त्वमसि महावाक्य two words plus असि. Now this is second section is going to concentrate on this महावाक्य or जीवात्मपरमात्म ऐक्यम्. And therefore, this is the central part of the मुण्डक उपनिषत् teaching. With this background we will enter the text proper.

Verse No. 2.2.1

आविः संनिहितं गुहाचरं नाम

महत्पदमत्रैतत् समर्पितम् ।

एजत्प्राणन्निमिषत्त्व यदेतज्जानथ

सदसद्दरेण्यं परं विज्ञानाद्यदरिष्ठं प्रजानाम् ॥ १ ॥

So to reveal the Oneness of जीवात्मा and परमात्मा the उपनिषत् mixes up the description of both of them together. So it is one मन्त्र wherein some words are the description of जीवात्मा and while the जीवात्मा is described the उपनिषत् indiscriminately uses the description of परमात्मा also. So while describing जीवात्मा the उपनिषत् uses the description of परमात्मा also thus indicating that their descriptions are mutually exchangeable. Their descriptions, whose descriptions? जीवात्मा descriptions and परमात्मा descriptions are mutually exchangeable. Why? Because, both of them are one and the same. And therefore this मन्त्र has got the description of both तत् पद and त्वम् पद. First we will see the जीवात्मा description given in the first line. What is the nature of जीवात्मा, i.e., I. आविः. आविः literally means light, प्रकाशः ज्योतिः. In संस्कृत, आविः means light. It is not तमिळ् आवि, has nothing to do with spirits or it has nothing to do with steam. आवि means स्वयम् प्रकाश चैतन्यम् self-evident Consciousness is जीवात्मा. Literal translation is light ज्योतिः. And here we should note the style of उपनिषत्. The उपनिषत् often uses the word the light to indicate Consciousness. The उपनिषत् often uses the word light to indicate Consciousness; words like प्रकाशः, ज्योतिः, चैतन्य ज्योतिः, आत्मज्योतिः, etc. And when the उपनिषत् uses the word light it is purely used in a technical sense we should not be misled by this expression because, this expression has misled thousands of people. Because often it is said आत्मा is the inner light. And this person has seen several lights, he has seen electrical light, then local flame he has seen and he is supposed to be very brilliant and it is supposed to be in the heart also, therefore, many people in meditation look for the inner light to appear. And you will find that there is no inner light unless you fix a bulb inside! Unless you make a nice hole, connecting to the electrical connection if you put a bulb then it will burn. We don't have any inner light in the literal sense of the term. And some people get frustrated in meditation and they go on imagining all types of lights and the mind has got a peculiar capacity when you imagine something repeatedly the mind begins to project certain lights. And thus many people begin to see lights in meditation – long light, short light, yellow light, red light appearing light, permanent light, all kinds of lights and they ask “स्वामिजि, I see light in meditation. What should I do?” Switch off those lights. Better you switch off of those lights otherwise you will go crazy. Those lights which appear in meditation has nothing to do with आत्मा because all the lights are experienced by you where as ³³⁷आत्मा is the experiencer of those lights, which existed before the lights came, which exists during those wonderful lights and which will continue even after those lights are gone. Therefore, kindly don't commit the mistake of looking for lights or be carried away by different types of lights appearing in meditation. For lights to appear we don't have even to meditate, just press your eyes and see lights will start coming in rings. You don't require any extraordinary साधना. Therefore understand the word light has got a technical meaning. And what is the meaning? In वेदान्त light is defined as that in whose presence things are known. Light is that in whose presence things are aware, known, experienced, cognized. And going by that

definition any sense organ can be called a light because, in the presence of the eyes the colours are known, in the absence of the eyes the colours are not known therefore, eye is that in whose presence colours are known therefore, eyes are lights according to वेदान्त. Similarly, ears are those in whose presence sounds are known therefore, ears are also lights. Thus the पञ्चज्ञानेन्द्रियाणि are five lights. Similarly, the Sun, moon, stars etc., are called lights. Why? Because in their presence things are known therefore they are also lights. Sense organs are lights. And in the उपनिषत्, there is a beautiful ब्राह्मणम्, section, in बृहदारण्यक उपनिषत् known as स्वयञ्ज्योति ब्राह्मणम्, there the उपनिषत् says even our words can be called lights because in the presence of the words you are able to know things. Suppose somebody enters your house and there is no electricity, you don't have a torch also. And then what do you? Turn to the right turn to the left etc., you give instruction, because of the instruction he is able to know what is there, avoid the obstacles and travel. Therefore, you can say words are those in whose presence things are known. Need not be spoken, even the written words दिल्ली airport there is a lot of fog. How do you know? I read in the newspaper. Imagine you have not going to दिल्ली, you have not watched the TV and I just say 'there is a fog'. How do I know? What throws light, in English that idiom is there you see, what throws light upon that fact? It is the words, written words. Therefore, words are also light. उपनिषत् says,

वाचैवायं ज्योतिषास्ते पत्ययते कर्म कुरुते विपत्येतीति । ॥ बृहदारण्यकोपनिषत् ४-३-७ ॥

वाग् ज्योतिः. And then similarly, the mind is also another ज्योतिः because, in the presence of mind things are known, in the absence of mind things are not known. That is why we have an expression in English, when the mind is absent what do we say? Absent minded. So if in the middle of this class anyone is absent minded then this is very word 'absent minded' will not get registered in some people. Why? Absent minded. So ears are there, everything is there, what is missing? Mind has gone somewhere else. So thus how many lights are there?

न तत्र सूर्यो भाति न चन्द्रतारकम् नेमा विद्युतो भान्ति कुतोऽयमग्निः । ॥ मुण्डकोपनिषत् २-२-१० ॥

Five lights are there, external. The Sun, moon, stars electricity and fire. They are all five external lights. Sense organs are light, mind is light, words are light and the उपनिषत् says, the final light is the आत्मचैतन्यम्, the Consciousness. In Its presence alone mind can function. Mind is inert by itself. Therefore, the mind becomes light because of what? आत्मा lends light to the mind, mind lends light to the sense organs, the sense organ lend light to my words. So how are you hearing? What is the mechanism of hearing? आत्मा makes the mind sentient, mind makes the ears sentient, ears makes all these words makes it known. Therefore, what is the ultimate light, because of which all these lights are functioning? That ultimate light is Consciousness alone. Minus the Consciousness all the other lights are no more lights. Even if the sunlight is there and if there are no eyes; there is no sunlight for a blind person. Even if there are eyes but no mind then it is meaningless even if there is mind but if आत्मा is not there to bless then all are meaningless. That is why we will see in the next उपनिषत्, आत्मा is called

श्रोत्रस्य श्रोत्रम् मनसो मनो यद् वाचो ह वाचम् स उ प्राणस्य प्राणः । ... ॥ केनोपनिषत् १-२ ॥

The Eye of the eye, the Ear of the ear, the Nose of the nose, the Tongue of the tongue. Anyway all these descriptions means what? The ultimate light is Consciousness. And therefore, Consciousness is given the name आविः, स्वयम् प्रकाश चैतन्यम् self-evident Consciousness. Ok. Then where it is available? संहितम् – It is very evident, very well placed (that is a literal meaning). It is very well present, very well existent; in this context, very well evident. And why do we say Consciousness is evident very well? Because everything else is evident because of Consciousness. I say that there is a clock why? Because I am conscious of the clock. Therefore, the clock is evident because of Consciousness alone. Similarly, शब्द is evident because of शब्द ज्ञानम्, स्पर्श is evident because of स्पर्श ज्ञानम्. Everything is evident because of तत् तत् ज्ञानम्. Therefore, what is common to all of them? When शब्द comes स्पर्श may go, स्पर्श means touch. When स्पर्श comes शब्द may go. But what doesn't go? ज्ञानम्, ज्ञानम्, ज्ञानम्. Sound replaces form, form replaces smell, each particular thing replaces or displaces other thing, but what is that which is not displaced? I am aware, I am aware, while looking at the side this lady is evident, I am conscious of, if I look the other way the lady went away. What happened to my Consciousness? Suppose if the Consciousness also went away with that lady then what will happen? I will not be conscious of this side. And suppose I look into the book neither the lady nor the gent but this book is there. Because of what? Consciousness. Therefore, Consciousness can never be displaced by anything. And therefore, Consciousness is evident in every particular experience. Consciousness is very evident in every particular experience. In what form? शब्द ज्ञानम्, स्पर्श ज्ञानम्, रूप ज्ञानम्, रस ज्ञानम्, गन्ध ज्ञानम्. In all these what is common? ज्ञानम्, ज्ञानम्, ज्ञानम्, that awareness is common. Suppose you close all your sense organs and look within. What will happen? Inside lot of रागद्वेषs are there. It will be replaced by राग ज्ञानम्. राग ज्ञानम् can be taken in two types. As this is a music season, you can take it as that राग also, like कल्याणी, काम्भोदिजि राग. And inside राग ज्ञानम् also. And imagine inside the thoughts are also gone. Everything pushed off, neither the external world nor the internal world, there is total blankness. What happens to Consciousness? Is it also gone? No there is the knowledge of the silence. Therefore, what ज्ञानम् it is? Silence Awareness it is. So even in silence Awareness is there. That is why it is called भावाभाव साक्षी. Awareness is called as भावाभाव साक्षी. It is the witness of the things presence as well as the absence of things. And that which is the witness of the presence and absence of things will never become absent. Could you follow? That which is the witness of the presence and absence of things will never become absent, It is ever evident. And therefore, to recognize the Consciousness what time you have to wait for? What place you have to search for?

प्रतिबोधविदितम् मतम् ॥ केनोपनिषत् २-४ ॥

केनोपनिषत् makes a brilliant sentence. Knowledge of ब्रह्मन् is not through a particular experience. ब्रह्मज्ञानम् is not through a particular experience. ब्रह्मज्ञानम् is discerning the experience in every particular experience. ब्रह्मज्ञानम् is not through a particular experience but ब्रह्मज्ञानम् is discerning the Awareness in every particular experience, like the knowledge of the light in this hall. Knowledge of the clock requires directing the mind. If you direct the mind in this way the clock is known, if you direct the mind in that way the chair is known. So to know any particular thing the mind has to be directed, but to discern the light which direction I should see? The light is discerned in every perception. In the

perception of the clock also there is perception of the light. Is light there in the clock or not? Do you have any doubt? If there is no light in the clock then you cannot see the clock. Just as the perception of the light is in and through the perception of every object, the perception of Consciousness is in and through every experience.

जाग्रदवस्था स्वप्नावस्था सुषुप्तिः सफुटतरा या संविदुज्जृम्भते ॥ मनीषापञ्चकम् १ ॥

Consciousness is evident in जाग्रदवस्था स्वप्नावस्था and सुषुप्ति अवस्था. Therefore, you need not go to तुरीय अवस्था racking one's brains thinking that it is the fourth अवस्था. Some people say तुरीय अतीत अवस्था, nevertheless tormented by the four itself, they harp on the तुरीय अतीत अवस्था. So many अवस्थाs people talk of. I am not saying those अवस्थाs are there or not, let it be or not, you don't require any 4th or 5th or 6th or 7th अवस्था, continuing with the present अवस्था we can happily discern, accomplish ब्रह्मज्ञानम्. Therefore, the उपनिषत् says, संनिहितम्. संनिहितम् means what? Very evident. And गुहाचरम् नाम. This जीवात्मा, this Consciousness principle is also well known. नाम means well known, प्रसिद्धम्, is well known as गुहाचरम्. गुहा means mind, चरम् means moving about. गुहाचरम् means *that which moves about in the mind* is the literal meaning. So, Consciousness is that which moves about in the mind. How is it there in the mind? Consciousness is in the mind as the witness of every thought. So, सर्ववृत्तिनाम् साक्षीरूपेण गुहायाम् चरति वर्तते इति गुहाचर. As the very illuminator of all thoughts. How do you know the illuminator of thoughts is there? Suppose somebody asks 'what is the proof that there is light in this room?' I am not looking up. No, no, what is the proof that there is tubelight in this room? You don't require any proof, the very fact that I am able to read every line is a proof for the illuminator of this book because, I know the book does not have the light of its own, it is not a radiant book or a radiumed book like certain clocks. Therefore, the very fact that every thought is known indicates a witness principle, a Consciousness principle because of which it is known. And therefore it is called what? गुहाचरम्, that which is present in the mind as the witness of every thought. Not only every thought as the witness of even the absence of thought. So here also I have to make an aside point because these are all important and equally misleading also. All these मन्त्रs are important and all these मन्त्रs are equally misleading. Because when I say 'आत्मा is there as the witness of every thought in the mind', again what do we do? We will sit for meditation you want to come directly face to face with the witness. So therefore, you want to eliminate all the thoughts so that who will remain? After removing all of you will tubelight remains or not? Like that, after removing all the thoughts tubelight (this alone is called tubelight) so they imagine that आत्मा tubelight will be there which I will be able to come across. Here alone you should note, any amount you look for the witness you will never come across because you are that witness. So, you are that witness. Therefore, even if you remove all the thoughts what should be your meditation? If at all you practice meditation, we will be talking about meditation later, meditation is also given as one of the वेदान्त साधना. So since I am

consistently criticizing meditation you should not think that I am against meditation. I am criticizing the widely prevalent misconceived meditation. वेदान्त ध्यानम् is there as a topic, at the appropriate time I will talk about that. Here I am giving you a simple clue. If at all you practice meditation you remove every thought, what I have to do is I am not going to look for the साक्षी because I know that I am the साक्षी, Who am the illuminator of the thoughtless mind and I will continue to be there as the illuminator of thoughtful mind also later. Therefore, I am the साक्षी, the illuminator of the thoughtful and thoughtless states of mind and all those states belong to the mind but not Me, the illuminator. That is the meditation, that we will see later. गुहाचरम्. And here one more point we have to note. The उपनिषत् uses the word moving in the mind. So the question comes 'Does Consciousness move?' So, शङ्कराचार्य says 'no, no, no, seemingly moving in the mind. गुहाचरम् इव'. Because Consciousness, unfortunately, cannot move from place to place. Why? Because it is like space all pervading. Moment is always from a place where you were to a place where you are not. And Consciousness does not have a place where it is not. Therefore, what happens is the thoughts are moving and when the thoughts are moving the Consciousness which is intimately mixed up with the thoughts, the Consciousness also *seemingly* moves. Actual moment belongs to they thought alone but it is transferred, called "transferred epithet - gloomy day." When he is gloomy! And "Today is a happy day." In day there is no happiness or unhappiness. Day is only day, when I am miserable I just transfer it. Like saying drinking water. Now suppose I say a walking man. What does it mean? A man who is walking. Running horse means the horse which is running. Drinking water means what? The water which is drinking? Water cannot drink! So therefore, we drink water and we are drinking and then we transfer it to the water and say drinking water, running nose and many such expression. So thus often this transference takes place. Similarly, the moment of thought, even when you are seeing a powerful movie you use the expression 'we were transported to the other world'. This fellow is glued to the chair, he did not move, he uses the expression 'we were transported to the other world'. Actually what was transported? The thought was directed to some other world. I am here only, but I use the expression I have been transported. So therefore, Consciousness is अचरम् अपि गुहाचरम् इव दृश्यते. And to appreciate this I just give an example of a table lamp. There is a particular table lamp. I don't know whether you have seen that. For Vedantic meditation that table lamp is very very useful. Now in that table lamp, there is a wooden base and in the middle of the wooden base there is a hollow in which an electric bulb is kept, which you don't see from a distance and over that there is a transparent glass and there is a glass vessel, like a cup or something which is also, of course, transparent and inside that there is water and within the water they have put silver foils, silver foil paper and then that will be floating and once you switch on the light, what happens? The light lights up the water, the water becomes bright and there is a general diffused light all over. But what happens? Wherever the silver foil is there you see the reflected light

therefore, it appears as though there are several light pieces or light floating all over. And after sometime the water gets heated up also because, bulb generates not only light but also heat. Then what happens? The water begins to go up, the convection current you know, the water goes and as even the water goes the silver foil also begins to move. And when the silver foil moves it appears as though the light is also moving. Actually what is moving is only the silver foil but since the reflection is there as even the silver foil moves the reflected light also moves and therefore it appears as though the light is moving. Similarly, every thought is like silver foil and the Consciousness reflected in the thought becomes घटज्ञानम् पटज्ञानम् etc., therefore as even the thought is moving the Consciousness also seems to move. And suppose a person is incapable of thoughts. Suppose, he gets into a coma. We say in तमिऴ्, பிரக்கைஞ இல்லாமல் கடக்கிறான் (प्रज्ञै इल्लामल् कडक्किरान्). So what is absent in him is not Consciousness, what is absent in him is thought. Again what mistake we commit? The absence of thought is mistaken as absence of Consciousness. In English what do we say? He is unconscious. It should not be unconscious because Consciousness can never go. We should say he is unthought but he is not unconscious. Therefore, what is happening? Whatever is happening to thought is transferred to the Consciousness, when the thoughts are present we take it as Consciousness itself, when thoughts are absent we think Consciousness is absent, when the thoughts are moving we think that Consciousness is moving and therefore the उपनिषत् uses the word गुहाचरम् seemingly moving in the mind of people. More in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

आविः संनिहितं गुहाचरं नाम महत्पदमत्रैतत् समर्पितम् ।

एजत्प्राणन्निमिषत्त्व यदेतज्जानथ सदसद्वरेण्यं परं विज्ञानाद्यद्वरिष्ठं
प्रजानाम् ॥ १ ॥

In this section, the teacher अङ्गिरस् is bringing out the main teaching of the वेदान्त, which is जीवात्मपरमात्म ऐक्यम्. Almost every मन्त्र in this section is therefore a महावाक्य मन्त्र including the first मन्त्र, which we are seeing now. In the first line of this मन्त्र, the teacher talks about the nature of जीवात्मा as the witness Consciousness obtaining in the mind of everyone. The word आविः means Self-effulgent Consciousness, which illumines everything; Itself does not require anything to illumine It. That is the definition of Self-effulgence. स्व इतर सर्व प्रकाशकत्वे सति स्व इतर सर्व अप्रकाश्यत्वम् स्वयम् प्रकाशत्वम्. This is the definition of Self-effulgence. स्व इतर सर्व प्रकाशकत्वे सति – while It illumines everything else, स्व इतर सर्व अप्रकाश्यत्वम् – Itself is not illumined by anything, It need not be illumined by anything. This is the definition of Self-effulgence, which is indicated by the word आविः, the light. And संनिहितम् – It is intimately available; behind the every thought as the illuminator of every thought, just as the light in the hall is intimately available along with every object, which we will see in the केनोपनिषत् as

प्रतिबोधविदितम् मतम् ॥ केनोपनिषत् २-४ ॥

Consciousness does not require a particular cognition, Consciousness is evident in every cognition or every experience. Therefore, संनिहितम्,

very much present, very much intimately available. And It is known as गुहाचरम् नाम. नाम means प्रसिद्धम्. In this context नाम does not mean name. For संस्कृत students, there are two नामs. Two नामs are not that of தென்கலை or வடகலை (तेन्कलै or वडकलै). These are संस्कृत words. One नाम is indeclinable नाम, which does not have any declension, gender, case, number, etc. That is called indeclinable.

सदृशं त्रिषु लिङ्गेषु सर्वासु च विभक्तिषु । वचनेषु च सर्वेषु यन्न व्येति तदव्ययम् ॥

So indeclinable is that which ever remains the same. That indeclinable नाम has got different meanings according to context and in this context it is indeclinable नाम which means प्रसिद्धयर्थे. There is another नाम which is a declinable word and that is नकारान्तः नपुंसकलिङ्ग नामन् शब्दः. नाम/नाम्नी, नामनी, नामानि. नाम, नाम्नी/नामनी, नामानि. नाम्ना, नामभ्याम्, नामभिः. Here it is not a declinable नामन्. Here it is indeclinable नाम, which means well known. What is well known? जीवात्मा is well known. Well known as what? गुहाचरम् गुहाचरम् means what? Moving in the cave. Which cave? Don't go to any forest or mountain! The cave of your own mind. And why it is called cave? Just as cave is full of darkness, the mind is also full of darkness, which is ignorance. And I also pointed out that moving in the mind should not be taken literally, we have to add the expression इव as though moving in the mind, because actually the Consciousness does not move and Consciousness cannot move also. But It seemingly moves because of the movement of the thoughts. And that is why people talk about the

higher state of Consciousness, lower state of Consciousness. Do you know how these words came? Really speaking Consciousness does not have any states at all. Because to have different states is to have changes, like solid state, liquid state, gaseous state, plasma state, you can talk about different states and that which has got state is subjective change. Since Consciousness is निर्विकारम् it is impossible to have a higher state or lower state. But we widely read in the book, if we happen to read the spiritual books, they will write 'they are all in higher states of Consciousness'. And what about us? We are in lower state of Consciousness. What do they mean? It is not true because Consciousness is stateless. Stateless does not mean It is a refugee or anything. It does not have any विकार. So what do they mean? Higher state of Consciousness means their thoughts are of higher nature. What is meant by higher nature? Does that mean that their thoughts are all above the head and our thoughts are below the beard? Higher means qualitatively higher thoughts the महात्माs enjoy. What are the higher thoughts? Compassion, generosity, friendship, all these are higher thoughts qualitatively. So what they want to say is ज्ञानिs are in the higher state of mind qualitatively; instead of that they say higher state of Consciousness. They understand what they mean but we have to understand what they mean. Otherwise what will happen? We will imagine Consciousness has got different states and all. Therefore गुहाचरम् means the movement of the thoughts is transferred to Consciousness just as the states of mind are transferred to Consciousness and we say higher and lower states, similarly गुहाचरम् इव गुहाचरम्. Up to this we saw and up to this this is the जीवात्मा

स्वरूपम्. त्वम् पद लक्ष्यार्थ has been talked about. Now in the second line the teacher says this चैतन्यम्, the जीवात्मा स्वरूपम् is none other than महत्. महत् means what? The infinite ब्रह्मन्, the परमात्मा, which was seen in the previous section as the सद्गुण, which was seen as जगत्कारणम्, which was seen as सर्व अधिष्ठानम्, एकम्, निर्विकारम्, नित्यम् etc. So that सत् ब्रह्म is here called महत्. महत् means what? Infinite, is equal to परमात्मा. See it has become महावाक्यम् now. गुहाचरम् is equal to is महत्. गुहाचरम् is जीवात्मा, the चित्. महत् is the परमात्मा the सत्. गुहाचरम् महत् means चित् एव सत्. सदेव चित्. So जीवात्मपरमात्मा ऐक्यम् is revealed. Then if जीवात्मा is none other than परमात्मा, hereafterwards we can use a common word for both of them. Because when both are the same, we need not use hereafterwards two words. Because if we use two words it will be confusing. Now that we know that both are one we will use the word आत्मा. And what is the nature of that आत्मा? पदम्. पदम् means It is the substratum, the आस्पदम्, the अधिष्ठानम्, the आधारम् of everything. Why? Because आत्मा is the कारणम् of everything and कारणम् alone is the substratum of all the कार्यम्s, just as the water alone is the substratum of all waves, wood alone is the substratum of all furniture, similarly, this आत्मा. Which आत्मा? सच्चित् आत्मा is the पदम्. पदम् means the abode, the support, the substratum, which alone we hear in the विष्णुसहस्रनाम शान्ताकारं भुजगशयनं पद्मनाभं सुरेशं विश्वाधारं ... । सर्व आधारम्. And the very word पदम् is explained by the उपनिषत् itself. It says being the substratum अत्र समर्पितम्. In that substratum आत्मा alone is based, समर्पितम् means based, supported, located. What is located? एतत्. एतत् means all the following things. The teacher is going to give a list

of things, that list is being referred to as एतत्. Hereafterwards whatever is going to said is based on आत्मा only. So, अत्र सत्त्विदात्मनि एव एतत् सर्वम् समर्पितम्. And what are the things located in that ब्रह्मन् or आत्मन्? एजत् प्राणत् निमिषत्. All types of living beings. एजत् – the moving or the flying ones, like पशु, पक्षि etc., is called here एजत्. Leaving the plant kingdom, because the plants are अनेजत्, they do not move. Then प्राणत्. प्राणत् means all the breathing ones. So the moving ones, the breathing ones and निमिषत् – the winking ones. Those beings which have eyelids. There are certain types of fish etc., which do not have the eyelids at all. Therefore, those which have the eyelids, therefore निमिषत्.

उन्मेष निमिषोत्पन्न विपन्न भुवनावलिः । ॥
श्रीललितासहस्रनामस्तोत्रम् ६६ ॥

The winking ones. In short, all the living beings. We are all winking ones, isn't it. We will be included in एजत् also, we will be included in प्राणत् also. In any group we can include. In short, all the living beings. Then you have to connect it to समर्पितम्. So all these living beings are based upon that सत्त्विदात्मा alone. And then the last word in that line; we will skip यदेतज्जानथ, सदसत् also we will see later. You take the word वरेण्यम्. वरेण्यम् means that is the goal to be sought after by all people. वरणीयम्. Does this वरेण्यम् ring a bell? Seems to have been heard somewhere? Oh how times have changed! Nowadays, one needs to be asked like this. ॐ भूर्भुवः स्वः । तत्सवितुर्वरेण्यं । So, वर means to choose, to seek. वरेण्यम् means to sought after. A worthy goal is called वरेण्यम्. So by saying that the आत्मा is a worthy goal the

उपनिषत् is indirectly saying, आत्मा is a worthy goal means what? When there are two people and if you say one is intelligent, then what does it mean? So if you and somebody else there and I say this person is intelligent, then it means the other person is means I don't want to say. So by saying आत्मा or मोक्ष is वरेण्यम्, the उपनिषत् says, धर्म-अर्थ-कामाः they are all not real पुरुषार्थाः. They are all not real goals at all, they are fake goals, they are seeming goals, they are deceiving destination. Means what? They will appear to be a satisfying goal until you reach but once you reach there nothing will be there. Therefore, that is called माया. It is a seemingly satisfactory but once you are near it, it is only fake satisfaction like taking ice cream or very cold drink in summer season. You take ice cream in summer season when you are thirsty it seemingly removes the thirst but you will find within five minutes again you will have thirst. There is called deceptive goal. Therefore, here he says आत्मा otherwise called मोक्ष alone is वरेण्यम्. In गायत्री also तत् सवितु वरेण्यम् भर्गः, there also the word भर्गः means आविः. The आविः that has been said here is same as that of भर्गः in गायत्री. Here आविः is वरेण्यम्, there भर्गः is वरेण्यम्. And therefore this is the ultimate goal of everyone.

ज्ञेयं यत्तत्प्रवक्ष्यामि ॥ गीता १३-१३ ॥

स आत्मा स विज्ञेयः ॥ माण्डूक्योपनिषत् ७ ॥

All those things you have to remember. Then the next description is in the fourth line. वरिष्ठम्, वरिष्ठम् means the greatest thing in the creation. वरः means superior, वरीयान् means more superior, वरिष्ठः means the most superior, superlatively superior. वरिष्ठम्. It is the greatest. And when you use the word greatest - both qualitatively and

quantitative, quantitatively It is greatest means It is infinite time-wise and space-wise also. Simply in terms of dimension. And qualitatively also It is the superior most because, in fact, superior most should not be uttered at all, because that is the only thing really existent, all the others are मिथ्या. Therefore, It is the greatest. Then the next description is प्रजानाम् विज्ञानात् परम्. We have to read all these three together. प्रजानाम् विज्ञानात् परम्. परम् means beyond the scope of, beyond the range of. प्रजानाम् विज्ञानम् means the general knowledge of all the people, the worldly knowledge. प्रजानाम् विज्ञानम् means the worldly knowledge. And what do you mean by worldly knowledge? The knowledge gained by our instruments of knowledge. पौरुषेय प्रमाण जन्य विज्ञानम् प्रजानाम् विज्ञानम्. पौरुषेय प्रमाण means the various instruments of knowledge we have like प्रत्यक्ष प्रमाण, अनुमान प्रमाण, अर्थापत्ति प्रमाण (we will discuss this later) like inference, logic, mathematics and even scientific instruments which will agument the sensory power and through that we get all types of knowledge which is called material knowledge, objective knowledge अनात्मविद्या. For this in मुण्डकोपनिषत् a special name is said, what is that? as अपराविद्या, objective sciences. And ब्रह्मन् is what? परम्. परम् means what? It is beyond all objective sciences. That is why we are very sure that the science can never discover the Reality. It's a challenge we are ready to throw in front of them. Science can never discover the Reality because, the observer happens to be the Reality. Every scientist is improving his observing capacity and minutely observing all the observable ones but the observer is not is not the observable. Who says? बृहदारण्यक उपनिषत् says,

विज्ञातारमरे केन विजानीयात् ॥ बृहदारण्यकोपनिषत् २-४-१४ ॥

याज्ञवल्क्य tells मैत्रेयी, विज्ञातारम् अरे केन विजानीयात्.

येनेदम् सर्वम् विजानाति तम् केन विजानीयात् । ॥ बृहदारण्यकोपनिषत् २-४-१४ ॥

That which knows everything that cannot be known by any instrument. And therefore, It is beyond objective sciences. Then how can you know It? There is only one method, your eyes if you want to see there is only one method. What is that? Have a mirror. Similarly, to know the आत्मा you require a mirror, without a mirror however powerful the eyes maybe you cannot see the eyes. And what is the mirror to be used to know the आत्मा? That is called शास्त्र दर्पणः. There is a book called which is called शास्त्र दर्पणः. Means what? शास्त्र mirror. Therefore, what is guru doing? Showing the mirror. Seeing that you are supposed to smile. Oh! I am सच्चिदानन्दः. Therefore, प्रजानाम् विज्ञानात् अपराविद्यायाः परम्. These are all the descriptions of what? आत्मा, ब्रह्मात्मा. And then we will go back to the third line, सदसत्. सदसत् means this आत्मा alone is in the form of both gross and subtle universe. सत् means मूर्त प्रपञ्चः, असत् means अमूर्त प्रपञ्चः. सदसत् means the entire universe both visible and invisible. ब्रह्मन् or आत्मन् alone is this universe. Now this world is a significant word, which we have to understand. Until now the उपनिषत् said that आत्मा supports the universe. अत्र एतत् सर्वम् समर्पितम्, so the world is based on आत्मा. Therefore, आत्मा is base, world is based. आत्मा is supporter, world is supported. So far we were telling like this. The उपनिषत् imagines a problem. Can you guess what is the problem? When we say आत्मा

supports everything, you will have the notion of duality - that आत्मा is like a woodplank upon which the world is placed. Therefore, the supporter-supported duality will come. Therefore, the उपनिषत् says, in fact, आत्मा is not supporting the world, आत्मा Itself is manifesting as the world. Water supports the wave, that is the first statement. Then the second statement is what? Water itself is appearing as the wave, which means water and wave cannot be counted as two distinct entities. Similarly, आत्मा and world cannot be counted as two distinct entities. And therefore this is a very significant word आत्मा alone is in the form of the universe. You have to remember the last मन्त्र of the previous section,

पुरुष एवेदं विश्वं कर्म तपोब्रह्म परामृतम् । ॥ २-१-१० ॥

पुरुष एव इदम् सर्वम्. Ocean supports the waves, then ocean alone is the form of wave. Clay supports the pot, clay alone is in the form of pot. God supports the world, that is the first stage; and at last God alone is appearing as the world. सर्वम् विष्णुमयम् जगत् सर्वम् शिवमयम् जगत्. Then एतत् जानथ. So the उपनिषत् says, know this आत्मा. So your goal of life is what? Know this आत्मा. Which आत्मा? सत्त्विदात्मा, which is in the form of सत् outside, which is in the form of चित् in your mind, which is your real nature that सत्त्विदात्मा, which is your real nature knowing that alone is the job you have come for here. Instead, you are doing everything else other than the task you are supposed to do. So, know the आत्मा.

उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ॥ कठोपनिषत् १-३-१४ ॥

आत्मा वा अरे द्रष्टव्यः श्रोतव्यो मन्तव्यो निदिध्यासितव्यः। । बृहदारण्यक
उपनिषत् २-४-७ ॥

The उपनिषत् is shaking a person from his present activity. Continuing;

Verse No. 2.2.2

यदर्विमद्यदणुभ्योऽणु च

यस्मिँल्लोका निहिता लोकिनश्च ।

तदेतदक्षरं ब्रह्म स प्राणस्तदु वाङ्मनः

तदेतत्सत्यं तदमृतं तद्देह्यं सोम्य विद्धि ॥ २ ॥

The teacher अङ्गिरस् is bringing out the main teaching; oneness is revealed. And the teacher advises the student recognize this fact. This makes the difference between संसार and मोक्ष, this makes the difference between gloomy face and a bloomy face. So the first line defines the जीवात्मा. What is जीवात्मा? यत् अर्विमत्. अर्विमत् means same as आविः. In the previous मन्त्र, the word आविः was used, the same is the meaning here - अर्विमत्. Literally the word अर्विः means a beam of light or a ray of light.

अर्विष्मानर्वितः कुम्भो विशुद्धात्मा विशोधनः । ॥
विष्णुसहस्रनामस्तोत्रम् - ६८ ॥

अर्विष्मान्. So, अर्विः means a beam of light or a ray of light. अर्विमत् that which has got rays of light. Which means what?

That which is effulgent, स्वयंप्रकाशरूपः. So अर्विमत् means स्वयंप्रकाशरूपः, the Self-effulgent, Self-evident Consciousness. स्व इतर सर्व प्रकाशकत्वे सति स्व इतर सर्व अप्रकाश्यत्वम्, illuminator of all, Witness-Consciousness. And it is अनुभूयः अनु. This जीवात्मा is subtler than even an atom. Subtler than even an atom. An atom is known for its subtlety. What is the definition of subtlety? That which is not easily comprehensible is called subtle. So, 'if you say today's talk was very subtle', means you couldn't get it; another way of saying that. Therefore, gross means what? It is easily available, Subtle means it is not easily knowable. And atom is supposed to be the subtlest, even though now they have broken the atom further and broken, broken, broken, quarks etc they say. All of them represent what? The incomprehensibility. And the उपनिषत् says, जीवात्मा is subtler than even the subtlest atom. Why do we say so? Very simple. Because, a subtle atom is difficult to perceive but at least we can improve our perceptible power by using some microscope, if not ordinary microscope, electron microscope and then new new scopes can come, and if you are able to sufficiently improve your perceptive power at least one day you may even perceive an atom. In fact, many things which were not perceptible before because of the scientific

advancement we are able to perceive. But what is the uniqueness of जीवात्मा? It is not only not perceptible now, It will eternally be imperceptible. Even the most powerful microscope in the world cannot see the आत्मा. Why? Because it is not on the other side of the microscope it is the very observer. स्वामि विन्मयानन्द used to give a nice example. That a person was using a torch light in a dark room and he found that the torch light was very bright and then he wanted to know what kind of battery it is because it is so bright and powerful. Therefore, he wanted to remove the battery and see *in* the torch light. So what did he do? He removed it. What happened? It won't burn. So when it is the very subject behind the instrument it cannot become the object. Therefore, आत्मा is ever the observer never the observed.

दृगेव न तु दृश्यते ॥ दृग्दृश्यविवेकः - १ ॥

It is ever the Seer, never the seen; ever the objectifier never the objectified. Therefore, everything else may become objectified one day or the other but this is one thing which is never objectifiable. Therefore it is what?

अणोरणीयान्महतो महीयानात्माऽस्य जन्तोर्निहितो गुहायाम् ॥

कठोपनिषत् १-२-२० ॥

So, अणोः अणीयान्. That is what is said here. अणुभ्यः अणु – never objectifiable, incomprehensible. Up to this is जीवात्मा. Now the उपनिषत् brings out this महावाक्यम्. Third line, तत् एतत् ब्रह्म. तत् एतत् ब्रह्म – this जीवात्मा the Witness-Consciousness alone is ब्रह्मन्, which is the very existence pervading everywhere.

यस्यैव स्फुरणम् सदात्मकमसत्कल्पार्थकम् भासते साक्षात्तत्त्वमसि ... ॥ दक्षिणामूर्ति स्तोत्रम् ॥

That all-pervading existence is the very Consciousness. Therefore, तत् एतत् ब्रह्म. That means तत् ब्रह्म. जीवात्मा एव परमात्मा. And what type of ब्रह्मन् it is? अक्षरम्. अक्षरम् means imperishable. न क्षरति इति अक्षरम्. क्षर् means to perish, to die, to get destroyed. अक्षरम् means indestructible. The alphabetic letters are called अक्षरम्, अक्षरमाला is the alphabet. Because, according to our शास्त्र the alphabetical letters or the sound can never be destroyed nor are they created. So when I am talking these words do you think that the words are created and destroyed. It appears as though I am generating this sound and after sometime the sound seems to dissolve or die away but according to शास्त्र sound is the property of आकाश and

आकाश being as long as the creation continuous the शब्द also continuous in the आकाश. So recently somebody gave me an article that you can hear the sound of silence. They made some sort of a room keeping some equipments they gradually take you and all the noise get reduced and what is the so-called silence is not silence. And that general sound alone they call ॐकार. Therefore, शब्द is already there in आकाश. In what form? Unmanifest, अव्यक्तरूपेण. And what am I doing by speaking? Not producing sound; the unmanifest sound I am manifesting. Anyway that is all aside, we will be seeing these details elsewhere. Here what I want to say is that is why अ, आ, इ, ई etc., are called अक्षरम्. Therefore, अक्षरम् means imperishable. Here अक्षरम् means ब्रह्मन्, the imperishable one. What is the nature of that ब्रह्मात्मा? Second line, यस्मिन् लोकाः लोकिनश्च निहिता. Upon this आत्मन् alone सत्त्विदात्मन् alone everything is based. What has been said earlier that is being repeated here. Everything is based. So in the previous मन्त्र the word समर्पितम् was used, in this मन्त्र the word निहिता is used, both are synonyms. And what are all based on that आत्मन्? लोकाः लोकिनश्च. लोकाः means all the fourteen worlds, and लोकिनः means all the occupants, the inhabitants of the fourteen लोकs, the residents of the fourteen लोकs, that means all the living beings. So the चेतन अचेतन

प्रपञ्चः. लोकः can be taken as चेतन अचेतन प्रपञ्चः. लोकिनः means the indwellers, the चेतन अचेतन प्रपञ्चः or the चराचर प्रपञ्चः is based on that only. And the उपनिषत् is worried because the moment you say world is based on ब्रह्मन् duality problem comes. And therefore the उपनिषत् says, स प्राणः तत् वाङ्मनः. In fact, that आत्मा alone is in the form of the world. Earlier what we said? आत्मा supports the world. Now what are we saying? आत्मा is the very world. And the world consists of what? Everything. A few examples are given. प्राणः. प्राणः means all our पञ्चप्राणs, internally. Externally it is called वायुः. So the प्राण तत्त्वम् वाक् – the organ of speech. मनः – the mind. In short, the entire creation. आत्मा alone is everything. So that means there is no द्वैतम् at all. It is called अद्वैतसिद्धिः. And fourth line, तत् एतत् सत्यम् – this आत्मा alone is the ultimate reality. So this is also important because, the उपनिषत् says This is real. Then what does it mean? When two things are there and if I say this is real one then other one is fake. If both are real I need not specifically say this is real. So the very fact the उपनिषत् says ब्रह्म सत्यम् it means जगत् मिथ्या. Therefore, तत् एतत् सत्यम्, this सत्त्विदात्मा alone is reality. And therefore तत् अमृतम् – that alone is eternal. What is real is eternal, what is unreal is non-eternal.

आदावन्ते च यन्नास्ति वर्तमानेऽपि ततथा ॥

वितथैः सदृशाः सन्तोऽवितथा इव लक्षिताः ॥ माण्डूक्य कारिका
२-६ ॥

That which did not exist before, that which will not exist in future, that which exist only temporarily, that is unreal. That which exist permanently alone is real. And तत् वेद्गव्यम् – that alone has to be known that is worthy of knowing. Because by knowing other things you don't find any transformation in life. That is what I say previously he was a miserable graduate, then miserable postgraduate, then miserable doctorate, then miserable post doctorate, miserable adjective continues. That is the अपर विद्या. शङ्कराचार्य says अपरा विद्या हि अविद्या. Material science according to our scriptures is ignorance only. This alone is worth knowing, तत् वेद्गव्यम्. Therefore, विद्भि. May you know that आत्मा.

आत्मा वा अरे द्रष्टव्यः ... ॥ बृहदारण्यक उपनिषत् २-४-७ ॥

And then the teacher is addressing the student हे सौम्य! Because the student has to take interest. Daily he has to come to the class. Therefore he is just saying Oh pleasing one! Oh nice student! Oh intelligent student! please come to know that आत्मा.

Now here the last line has got another meaning also. One meaning I have given ‘that is to be known, you know that’. There is a second meaning also which is based on the following मन्त्रs. Therefore the second meaning can be understood only if you know the content of the later two three मन्त्रs and therefore I will just indicate the content so that I can give you the second meaning also. In the next few मन्त्रs our spiritual साधना is going to be compared to archery, where the जीवात्मा will be compared to an arrow and परमात्मा is going to be compared to target. Now before archery, before the arrow is released the arrow and target are separate, there is a भेदः, there is a division, there is a separation. After shooting the arrow and target are no more distant, no gap in between. Similarly before our spiritual साधना; we are जीवात्मा, arrow. Therefore I am an arrow and परमात्मा, we are thinking, is somewhere else. And we say that I want to attain परमपदम्. You know that during the वैकुण्ठ एकदशी they have to play ‘Snakes and Ladders’ it seems. It is a very beautiful concept because, the जीव is travelling and he just puts some number and goes up the ladder. That means what? मनुष्य जन्म and thereafter gets bitten by snake and has to moved down as insects etc. पल्लकीं पुलायं पशुवायं (पुल्लागी पूण्डाय् पुळ्ळवाय् / becoming the grass, the shrub, the

worm) and again he comes and again becomes a human being. And nearly he gets an ideal human birth means he has got the शास्त्र, around guru is there and interest in वेदान्त somehow comes, started to addend the classes and all. That means what? He has reached the 94th square in that snake and ladder game. In the 95 there is a big snake it will come and stand at 56th square. And in the 97 there is another snake which will come and stand at 33rd square. And in the 99 another snake which will come and stand at 13 or 1. So three snakes are waiting you have to put तत्त्वमसि, अहम् ब्रह्मास्मि 6, as in cricket if he hits a six then it is a winnig shot, like that you have to put six then you will get परमपदम्. So hearing these games of reaching etc., we have the notion that परमात्मा is away, the spiritual साधना should remove the distance and जीवात्मपरमात्मा ऐक्यम् should happen. Therefore the archery analogy is a well-known analogy of मुण्डकोपनिषत्. Every उपनिषत् has got some example or some story. In मुण्डकोपनिषत् there are two analogies and number one is archery, धनुर्विद्या. And keeping that example in mind the teacher says तत् वेदव्यम्. As an arrow you have to pierce the target. वेदव्यम् means should be pierced, should be penetrated, should be hit. What should be hit? परमात्मा ब्रह्मन् should be hit. In संस्कृत, the वेदव्यम् can be derived from two

different roots. One is √विद् – to know, another is √व्यध् – to pierce. √विद् 2 conjugation, परस्मैपद. Another is √व्यध् विध्यति. So, वेद्ध्यम् means it should be hit. By whom? By you. What type of you? You are going to be compared to an arrow. Therefore, as an arrow you have to hit. Therefore विद्धि हे सोम्य. So now the analogy is going to come, a very beautiful portion. मन्त्र 3;

Verse No. 2.2.3

**धनुर्गृहीत्वौपनिषदं महाश्रं
शरं ह्युपासा निशितं सन्धयीत ।
आयम्य तद्भावगतेन चेतसा
तक्ष्यं तदेवाक्षरं सोम्य विद्धि ॥ ३ ॥**

So in this two मन्त्रs the spiritual साधना is compared to archery. So here three comparison are there. परमात्मा is compared to the target, which is to be shot, to be hit, to be pierced. Then जीवात्मा is compared to the arrow. In संस्कृत, target is तक्ष्यम्, arrow is शरः. जीवात्मा is शरः, परमात्मा is तक्ष्यम्. Then the third thing is for the arrow to hit the target it requires some trigger, it will not travel by itself that is a bow is required. And what is the bow? The शास्त्रम्, the उपनिषत् शास्त्रम्, the वेदान्त शास्त्रम् is the bow. So indirectly the उपनिषत् wants to say that just as the arrow cannot hit the target without a bow, similarly, जीवात्मपरमात्मा ऐक्यम् is

impossible without शास्त्रम्. Without शास्त्र means *the teaching in any language, we don't say उपनिषत् alone is the शास्त्रम्*. The very same teaching available in any part of the world in any language. Suppose in South America there this मायन् people are there and are having some old books; when those books are checked and suppose it says 'you are the whole', then that we call as उपनिषत् शास्त्रम्. Any literature in any language, spoken or written or symbolic which conveys the idea that you are the whole (you should know properly the word whole for the other hole we already are) you are WHOLE, that is called शास्त्रम्. It need not be in संस्कृत alone. In any country, in any part of the world, Dead Sea Scrolls something they have discovered if it is there in that then it is उपनिषत् only. So without this teaching the ऐक्यम् is impossible. Therefore, these are the three comparison. The उपनिषत् does not talk about the archer. Our mind will always go to what is not mentioned. What is said there we won't concentrate. What is not said there only we go and quarrel. So therefore, ok if there is an arrow, bow and target. Who is the archer? उपनिषत् is not interested in that part of the example. Example is only for a particular segment. So who is the archer? The उपनिषत् doesn't bother. If you are very particular you can say you yourself are both the archer and arrow. Or you can take guru as the archer, because शिष्य is there and target is there, bow is there and also guru is helping the शिष्य as the launching silos you know. So therefore the शिष्य is

launched like a rocket and will go and join the ब्रह्मन्. This is the example and from this example we are able to draw a lot of corollaries, a lot of साधनाs are also conveyed through this wonderful example. The details of which you will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

धनुर्गृहीत्वौपनिषदं महारुं शरं ह्युपासा निशितं सन्धयीत ।

आयम्य तद्भावगतेन चेतसा लक्ष्यं तदेवाक्षरं सोम्य विद्धि ॥ ३ ॥

In the first two मन्त्रs the teacher अङ्गिरस् revealed the जीवात्मपरमात्मा ऐक्यम्, which is the central theme of the उपनिषत्. And at the end of the second verse the teacher pointed out that one should gain this knowledge to attain liberation. Having talked about the importance of this knowledge, now in these two मन्त्रs, 3 & 4, the teacher is comparing pursuit of the spiritual knowledge to the धनुर्विद्या or archery. It is one of the well-known metaphor or analogies given in the शास्त्र, which I introduced in the last class. In this analogy परम्ब्रह्म is compared to the target, which has to be hit by the arrow. So ब्रह्म लक्ष्यम्. And then what is the arrow, which is going to strike the target? And not only strike it is going to become one with the target. That arrow is none other than the जीवात्मा himself. Careful, जीवात्मा is not the archer but जीवात्मा is the very the arrow itself. And why this comparison is given? Before the archery, before the actual strike the arrow and the target are away and after hitting the distance between the arrow and the target will become zero. Keeping that in mind the उपनिषत् says here between जीवात्मा arrow and परमात्मा target there is a distance, which distance

will go away after the spiritual साधना and therefore the analogy will fit in. And what removes the distance between the arrow and the target? That is the bow; the bow alone removes the distance. Here also the spiritual knowledge is attained through शास्त्र प्रमाणम्. And therefore the Vedantic teaching is compared to the bow. So thus we have got three comparisons

- i) परमात्मा is the target,
- ii) जीवात्मा is the arrow,
- iii) शास्त्रम् is bow.

So this much we saw in the last class; but here we will analyze a little bit more to see the significance of this metaphor. Now we have to see the significance of this metaphor. In the case of the arrow and the target the distance is a physical distance. Arrow is physically away and the target is physically away and therefore the arrow will have to travel to hit the target. But here we should remember there is no physical distance between जीवात्मा and परमात्मा, because of two reasons.

- 1) One reason is that परमात्मा is all-pervading, the all-pervading परमात्मा cannot be physically away. To be physically away is to be spatially limited. What is the distance between me and space? There is no distance

because the space is all-pervading. So the first reason is परमात्मा being all-pervading there cannot be a physical distance.

- 2) And the second reason is the उपनिषत् points out that the परमात्मा and जीवात्मा are one and the same. तत् त्वम् असि this being so how can there be a distance between जीवात्मा and परमात्मा. Therefore you should remember there is no physical distance either space-wise or even time-wise. Sometime there can be a time-wise distance between two things; between the youth and old age. So I am young of this much age, how much away is my old age? It is not a physical distance but I have to wait, there is a time-wise distance. Similarly should I do any साधना to become परमात्मा? If you analyze the उपनिषत् says, you are already परमात्मा therefore there is no question of even becoming परमात्मा, which means there is no time-wise distance also. So becoming is time-wise distance, reaching is space-wise distance. As far as परमात्मा is concerned I need not reach, I need not become; I already am. Therefore, if there is no physical distance time-wise or space-wise then what distance is there? The उपनिषत् points about there is a distance. What is

that distance? The distance caused by ignorance. The distance caused by the notion. What is the notion? I have to become परमात्मा, I have to reach परमात्मा. So the very thought that I have to reach that परमात्मा, the very notion creates distance like the distance between the dreamer and the waker. How much distance is there between dreamer and waker. No distance at all, you wake up you are the waker. And therefore here the distance is caused by what? Ignorance. What ignorance? Ignorance of the fact that I am already परमात्मा. This is called notional distance, imaginary distance, misconceived distance. And once the distance is caused by the ignorance, what should you do to remove the distance? If the distance is physical, to remove the distance what should I do? I have to travel. If the distance is time-wise what should I do to remove the distance? I have to wait it out. To get 60 years what should I do? I have to wait. So if it is a time-wise distance you have to wait, if it is a space-wise distance you have to travel, if it is an ignorance-wise distance what should I do? There is only one way to remove the distance, remove the ignorance. And how do you remove the ignorance? How many kilometers you have

to travel? How long you should wait? You need not wait, you gain knowledge the notional distance is gone. Remember the example of कर्ण. Imagine कर्ण goes to कुन्ती and कुन्ती says I have got six sons. The five are the well-known पाण्डवs and I have got a sixth one. And imagine कर्ण is asking the question “where is the sixth son?” I want to meet him. What is the distance between me, कर्ण and sixth कौन्तेय? What is the distance between कर्ण and sixth son of कुन्ती? कर्ण is the one. Therefore if it all कर्ण wants to meet the sixth one, the distance is caused by what? Only ignorance. Therefore what does कर्ण require? कर्ण requires only the महावाक्यम्. What is the महावाक्यम्? तत् that sixth one you want to meet that one already you are, you are not राधेय but you are कौन्तेय. Dropping the notion is ‘becoming’ कर्ण. Similarly, what should I do to become परमात्मा? Dropping the notion that I am जीवात्मा alone is becoming परमात्मा. And how do you do that? Only by knowledge. And if the knowledge is the means of reaching परमात्मा, then what is the means of getting that knowledge? There is only one means. प्रत्यक्ष प्रमाण is utterly useless because परमात्मा is not available the sensory perception, and all the reasonings

are useless because all of them are based on प्रत्यक्ष alone and since the other instruments of knowledge cannot give me the knowledge; I give you the example your eyes you can see only in one way - you require a mirror. Similarly, for this knowledge you require what mirror? शास्त्र दर्पणः, the शास्त्र प्रमाण. Therefore, once I use शास्त्र प्रमाणम् I gain the knowledge. What knowledge? जीवात्मपरमात्मा ऐक्य ज्ञानम्. And once I gain the knowledge the distance between जीवात्मा and परमात्मा goes. Therefore what is bow, which removes the distance between the arrow जीवात्मा and the परमात्मा? That bow is शास्त्रम्. The notinal distance between the जीवात्मा arrow and the target परमात्मा target will go away by the bow called शास्त्रम्. Therefore the उपनिषत् says शास्त्र is the bow, जीवात्मा is the arrow, परमात्मा is a target.

Now here also the शास्त्र gives the knowledge of this ऐक्यम् by using several methods of enquiry. शास्त्रम् uses several methods of enquiry to remove the जीवात्मपरमात्मा distance. So one enquiry is called दृढदृश्यविवेकः, another method of enquiry is called पञ्चकोशविवेकः, another method of enquiry is called अवस्थानयविवेकः. Thus several methods

of enquiry are used. And what is the result of each enquiry? जीवात्मा arrow and the परमात्मा target will become one with this enquiry. And of these several methods of enquiry there is one enquiry which is known as ॐकार विचारः, which is very similar to अवस्थान्त्य विचारः, which will be doing in माण्डूक्य उपनिषत्, wherein ॐकार will be divided into three portions – अ, उ and म. अ corresponding to जाग्रदवस्था, उ corresponding to स्वप्नावस्था and म corresponding to सुषुप्ति अवस्था. And between two ॐकार chantings we have got the silence and the silence is equal to equated to the अवस्थान्त्य साक्षी, the चैतन्यम्, which is called the fourth मात्रा of ॐकार. Thus ॐकार consist of अ, उ, म and silence. अ, उ, म corresponds to अवस्थान्त्यम्, silence corresponds to अवस्थान्त्य साक्षी. Thus there is a method of enquiry, the details of which we will be seeing in माण्डूक्य उपनिषत्. And therefore the उपनिषत् compares ॐकार to the bow. Instead of telling शास्त्र is the bow the उपनिषत् says ॐकार is the bow, जीवात्मा is the arrow, परमात्मा is the target using the ॐकार. Even in कैवल्योपनिषत् will get

आत्मानमरणिं कृत्वा प्रणवं चोत्तररणिम् ।

ज्ञाननिर्मथनाभ्यासात्पाशं दहति पण्डितः ॥ कैवल्योपनिषत् ११

॥

By using the ॐकार we generate knowledge which will remove the distance between जीवात्मा and परमात्मा. So this is the significance of these three comparisons. And through the metaphor the उपनिषत् also conveys certain important साधनाs also.

Not only there is a comparison of these three factors but some साधनाs are also indicated. What are the साधनाs we will see. If you have to use the arrow and strike the target, the arrow must be in proper condition. What is the first condition?

- i) It must be a straight arrow, it should not be a crooked one. If it is a crooked one it will not travel properly, it will fall right in front. We as children while playing the drama make the arrow using the coconut stick, have you seen? That arrow will fall there itself. It is not fit to be an arrow. But the drama it is ok because whether arrow hits or not रावण will fall, you know. He has been instructed to fall down and he will fall suddenly. But the arrow must be proper. In the same way that जीवात्मा arrow also should not have a manipulative, a crooked, a dishonest personality one should have आर्जवम्. What is आर्जवम्? Straightforwardness.

मनस्येकम् वचस्येकम् कर्मण्येकम् महात्मनाम् ।

मनस्यन्यत् वचस्यन्यत् कर्मण्यन्यत् दुरात्मनाम् ॥ सुभाषितानि
॥

Thinking one, saying one and at last doing another. Such a personality प्रश्नोपनिषत् says, the one who has got such a personality he can never get the knowledge. Therefore, just as the arrow must be straight जीवात्मा also must be straight. जीवात्मा should have values; values are indicated.

- ii) Then the 2nd significance of this metaphor is that if the arrow should strike the target and remain there it should be a sharp arrow, only then it will travel briskly swiftly and hit the target. And it is not enough that it hits the target it is also remain there. Similarly, the जीवात्मा wants to hit the परमात्मा and after hitting it should not come back. स्वामिजि, while I am in the class I know I am परमात्मा, but once I put on my slippers I am back to जीवात्मा. What is the use? So if the arrow is blunt it may not hit, even if it hits immediately it falls, and if the जीवात्मा is not sharp he will not hit, if at all he hits he will not stay. And therefore what is the second साधना required? The personality should be sharp.

दृश्यते त्वय्या बुद्ध्या सूक्ष्मया सूक्ष्मदर्शिभिः ॥ कठोपनिषत् १-
३-१२ ॥

We will see in कठोपनिषत्. So what is the second साधना? चित्त एकाग्रता. This word seems to have heard somewhere. चित्त एकाग्रता is the meaning of what? In तत्त्वबोध, we talked about शम, दम, उपरम, तितिक्षा, श्रद्धा समाधानम्. There we asked the question समाधानम् किम्? The answer was चित्त एकाग्रता. Therefore, the जीवात्मा arrow must have a sharp intellect. Then the next question is, how can I sharpen? Now how do you sharpen the arrow? What does the अर्जुन do? So he sharpens the arrow up on a rough surface and he goes on rubbing, rubbing, rubbing, the arrow becomes shining and sharp. So by repeated rubbing alone he has make it. In the same way जीवात्मा also has to practice something. Not that you should take a rough surface and go on rubbing. So here what is that? उपासना अभ्यास, the practice of meditation is the method of sharpening the intellect. All our जपम्, all our पूजा, all our सन्ध्यावन्दनम्. Because we had nothing else to do in olden days. Many people think like that only. Grandfathers didn't have work so they were performing सन्ध्यावन्दनम् and all. But I am having a lot of work. No, no, no. सन्ध्यावन्दनम् are all meant for the sharpening the intellect. Therefore, the उपनिषत् says शरम् हि उपासा निशितम्. The जीवात्मा which is sharpened by meditation must be applied for Vedantic study, he should apply himself. So this is the second साधना.

- iii) And what is the third साधना? The arrow might be straight and arrow might be sharp; no use. That arrow must be fixed to the bow, without the bow the arrow cannot travel towards the target. Similarly, the जीवात्मा has to fix or commit himself to the bow. What is the bow here? The शास्त्रम्. The arrow has to be connected to the bow, similarly, the जीवात्मा has to do the शास्त्र विचार. Without coming to the शास्त्रम् there is no question of मोक्ष. Without शास्त्रम् there is no question of मोक्ष. Just as what? The arrow however wonderful it might be without both it is useless. Therefore, what is the third साधना? शास्त्र विचार.
- iv) And then what is the fourth साधना indicated? Before striking the arrow has to be withdrawn backwards, there is a withdrawal. निवृत्ति is required. And the more the arrow has to travel the more it is drawn. Drawn inwards, drawing inwards. In the same way

पराञ्चि खानि व्यतृणत् स्वयम्भूस्तस्मात्पराङ्पश्यति
नान्तरात्मन् ।

कश्चिद्धीरः प्रत्यगात्मानमैक्षदावृत्तचक्षुरमृतत्वमिच्छन् ॥
कठोपनिषत् २-१-१ ॥

Similarly, the जीवात्मा should practice withdrawal, which means the जीवात्मा has to shed extroverted mind. The

outgoing restless extroverted mind cannot get the full benefit. It has to withdraw, even when you come to this class. You have done so much व्यवहार before coming and especially evening class students have got some disadvantages. Morning class you have not started व्यवहार, therefore straightaway class. But evening class means in home to whom all you have admonished and who all have scolded me, scolding given and taken and by the time you drive you lose all your patients and you come with all those things, unless you drop all of them and withdraw ourselves from all the व्यवहार, unless you become dead to your office, to your home, to all your transactions, there is no withdrawal. You should become a temporary सन्न्यासि at least. At least one hour सन्न्यासि. That's what जनक was. That is why the teacher had a great respect for जनक even though he had all the family, he was a ruler and there were some other सन्न्यासि along with जनक, they did not have the concentration, they are attached to their कमण्डलु, and their thatched hut. And that is why to test an illusion of the whole place was burning it was created and जनक was seated and other सन्न्यासि were also seated. The messengers come and tell the whole place is on fire. And these सन्न्यासि though living in a thatched hut and then one extra dress was there and some कमण्डलु whatever it might be, the

moment that news came then immediately what उपनिषत्, what मुण्डक or what कठ or what केन, first we will settle our hut, so saying they all ran away. But जनक was so absorbed in the teaching that nothing registered in his mind. Then the so-called सन्न्यासिs they came back and they just confessed that we do not have true वैशग्यम् because they came to know that it was all illusion created by the teacher. Therefore, they were external सन्न्यासिs but internally they had the attachment. जनक externally he had all the paraphernalia but he had total withdrawal at the time of वेदान्त श्रवणम्. The उपनिषत् says आयम्य. आयमन means what? Withdrawal. Sharpness is important, Shastric connection is important and then withdrawal from worldly व्यवहार is important.

- v) And then last one more साधना. That until the target is struck the archer must keep the target in front of his mind constantly. Because there are so many distractions, and in the व्यवहारs we forget for what we have come. And therefore the target must not go out of our focus till it is hit. Similarly, you may do all the व्यवहारs, constantly in one corner we should remember that we have not come for these things, we have come for something else, something else. We have family, we have children, they are settled, they

have to be educated, children, grandchildren, first babysitting. So all those things we can do, nothing wrong but in and through all of them 'for what purpose we have come' that focus is also important.

These are all the साधना indirectly revealed through they archery metaphor. With this background we will look at this मन्त्र. महास्त्रम् धनुः औपनिषदम्. The Upanishadic teaching is महास्त्रम् धनुः the great bow used by the seeker. औपनिषदम् means the Upanishadic teaching. And why the उपनिषत् bow? Because that alone removes the distance between जीवात्मा and परमात्मा. How? By negating the ignorance. Then शरम् संदधीत. So the जीवात्मा arrow must be connected to the bow, which is nothing but the शास्त्र विचार. Now what you are doing is, you are all जीवात्माs, arrows. And you are all connected to what? The शास्त्र bow. Therefore, शरम् संदधीत. Connect the जीवात्मा arrow to the Upanishadic bow. And what type of arrow? You have to be very careful. हि उपासा निशितम् –the arrow which has been sharpened by the practice of meditation, उपासना. Here उपासना means सगुण ध्यानम्. Not अहम् ब्रह्मास्मि because अहम् ब्रह्मास्मि is after Vedantic study, here we are talking about the preparation before Vedantic study and therefore it is not अहम् ब्रह्मास्मि meditation but it is सगुण ईश्वर ध्यानम् like राम, कृष्ण, देवी or

गायत्री etc. So निशितम् means sharpened. So this जीवात्मा arrow sharpened by the practice of meditation should be fixed to the Upanishadic bow. And thereafterwards what should you do? आयम्य. Just as the arrow is drawn inwards, the जीवात्मा arrow also must draw inwards. Means what? He has to drop the extrovertedness of the mind, the outgoing mind, the restless mind, the running away mind has to be brought back. And then तत् भावगतेन चेतसा. The जीवात्मा arrow should enjoy a mind which is focused on the परमात्मा thought. तत् भाव means परमात्मा चिन्तनम्. गतेन means absorbed in. So he should enjoy a mind which is absorbed in the thought of परमात्मा. As what? As the object of knowledge, as the goal of the spiritual साधना. So, भाव means भावना or thinking, चेतः means mind. So it should be withdrawn from the अनात्मा and it should be turned towards आत्मा. Like damming a river. When we dam a river two processes are involved.

- 1) You don't allow the water to be wasted by running into all unnecessary land, and that is saving the water.
- 2) Then that is not enough. That saved water should be channelized towards irrigation or electricity production. Therefore withdrawal must be followed by what? Directing.

Similarly, the mind has to be withdrawn from the world and it has to be applied in Vedantic teaching. And having done all these things अक्षरम् लक्ष्यम् विद्धि. May you strike the target, which is nothing but अक्षरम् ब्रह्म. अक्षरम् means परमात्मा. May you strike the target, which is the अक्षरम्, the imperishable ब्रह्मन्. And what is striking the target? Don't imagine that you will fly off and go and hit the परमात्मा and stay there. Don't imagine. Striking the target is what? Removing the distance. And what type of distance it is? Notional distance. Therefore, drop your notion. Strike the target means drop your notion. What notion? I am away from परमात्मा. भेदबुद्धिम् त्यज. हे सौम्य – Oh student! Continuing;

Verse No. 2.2.4

प्रणवो धनुः शारो ह्यात्मा ब्रह्म तल्लक्ष्यमुच्यते ।

अप्रमत्तेन वेद्म्यं शरवत् तन्मयो भवेत् ॥ ४ ॥

So in this मन्त्र the teacher presents the metaphor very clearly, what should be compared to what. प्रणवः धनुः – ॐकार is the bow. So here we should be very careful. Mere chanting of ॐकार will not give knowledge. In fact, mere chanting of ॐकार is generally not prescribed for non-सन्न्यासिs. I am just making an aside point because many people ask can I chant ॐ all the time. So mere ॐकार is prescribe only for

सन्न्यासिs, because for सन्न्यासिs गायत्री is not chanted, just a traditional convention. When a person takes the sacred thread he is introduced to गायत्री. And afterwards गायत्री मन्त्र or any मन्त्र equivalent to गायत्री is supposed to be the protector for him. In fact, the one who has got गायत्री doesn't require any other मन्त्र for initiation. Many people drop the गायत्री and go to various other मन्त्रs for initiation; it is not at all required, गायत्री is there, no other मन्त्र is required. If गायत्री initiation has not been done than either any other मन्त्र equivalent to गायत्री or any other मन्त्र can be there and that is supposed to be the protection, not only protection but also for वित्तशुद्धि. And when a person takes सन्न्यास he renounces गायत्री along with the sacred thread. Now if he renounces गायत्री in its place he requires something because the moment he becomes सन्न्यासि he has not become a ज्ञानि remember सन्न्यास does not become ज्ञानम्. Only after वेदान्त विचार ज्ञानम् comes mere सन्न्यास taking does not guarantee ज्ञानम्, therefore imagine a person takes सन्न्यास, he has dropped गायत्री, he has not yet got आत्मज्ञानम्. Therefore, that सन्न्यासि require what? Some मन्त्र for वित्तशुद्धि and protection etc. And गायत्री he has given up. Therefore, what is he supposed to do? That गायत्री is merged into ॐकार. The

three पादs of गायत्री are merged into the three मात्राs of
ॐकार.

तत्सवितुर्वरेण्यं अकारे प्रवेशयामि

भूर्गो देवस्य धीमहि उकारे प्रवेशयामि

धियो यो नः प्रचोदयात् मकारे प्रवेशयामि

So once he just merges the three पादs into three मात्राs, the
ॐकार becomes the सन्न्यासि's protection मन्त्र. And even if
he does परिशेषणम् etc., normally परिशेषणम् is done while
saying तत्सवितुर्वरेण्यं, if he does सन्न्यासि's परिशेषणम् then
it will be ॐ, ॐ, ॐ, ॐकार. Wherever गायत्री comes for
सन्न्यासि it is ॐकार only. Therefore, mere ॐकार मन्त्र is
prescribed only for सन्न्यासिs. Anybody else has to chant, if
at all he chants ॐकार, it should be along with some other
नाम. It can be ॐ नमः शिवाय or ॐ नमो नारायणाय, but
never mere ॐ. Ok. But whether the ॐकार is chanted alone
by a सन्न्यासि or ॐकार is chanted along with some other
मन्त्र either way chanting of ॐकार can produce only
वित्तशुद्धि. Chanting cannot produce knowledge. Then what
produces knowledge? ॐकार विचार, enquiring into ॐकार as
is done in माण्डूक्य उपनिषत् through mere ॐकार enquiry
Self-knowledge is given. Because ॐकार enquiry is clubbed
to अवस्थात्रय enquiry – ॐ will be connected to जाग्रत्, so
connecting we will arrive at the silence awareness. And

therefore, प्रणवोधनुः means ॐकार विचारः is the bow, not ॐकार जपम् but ॐकार विचारः. ॐकार जपम् doesn't require a गुरु whereas ॐकार विचार requires a guru. विचार means analyses. So, प्रणवोधनुः, ॐकार विचार. Or any other विचार for that matter is the bow. शारः हि आत्मा. So what is the arrow? The जीवात्मा is the arrow. Here आत्मा means जीवात्मा. And तत् ब्रह्म लक्ष्यम् उच्यते – so परमात्मा, the ब्रह्मन् is the target. And who is the archer? It is not mentioned about the archer here. That is not the intention here. If you are very particular then गुरु is the archer. Therefore, if you want an archer गुरु can be just compared to an archer. Then what should you do? अप्रमतेन वेद्ध्यम् – one should strike the target by being very very alert. Therefore, अप्रमतेन वेद्ध्यम्, without any distraction one should strike. And it is not enough that he strikes the goal, शरवत् तन्मयो भवेत् – just as arrow becomes one with the target, inseparable from the target similarly, the जीवात्मा should become inseparable from परमात्मा. द्वैतम् must be replaced by अद्वैतम्, भेददृष्टि should be replaced by अभेददृष्टि. So, शरवत् तन्मयः. तन्मयः means ब्रह्ममयो भवेत्. Continuing;

Verse No. 2.2.5

यस्मिन् द्यौः पृथिवी चान्तरिक्षमोतं

मनः सह प्राणैश्च सर्वैः ।

So with the previous मन्त्र the archery metaphor is over. This is a popular example through which the उपनिषत् conveys what is the essence of spiritual साधना and also indirectly reveals the important साधना's like straightforwardness, sharpness, withdrawal etc. And now in the following मन्त्र the उपनिषत् comes back to the main topic of जीवात्मपरमात्मा ऐक्यम्. So in the first two lines परमात्मा is defined. यस्मिन् ओतम्. In the परमात्मा the entire creation is based or interwoven. So in the परमात्मा alone the whole creation is based or interwoven. And what is this creation? A description is given. द्यौः पृथिवी च अन्तरिक्षम्. द्यौः means the heavens, the higher लोक, पृथिवी means the earth, the lower लोक and अन्तरिक्ष means the intermediary world, generally known as भुवः. Therefore, द्यौः means सुवः, अन्तरिक्षम् means भुवः, पृथिवी means भूः. भूः भुवः सुवः. It means तैलोक्यम्. So all the three लोकs - the lower, the higher and intermediary. And this entire universe consisting of these three लोकs is based upon ब्रह्मन्. And not only external world is based on ब्रह्मन् but the internal world also. मनः सर्वैः प्राणैः सह. The mind as well as the पञ्चप्राणs. पञ्चप्राणs is the प्राण, अपान, व्यान, उदान, समान. Here the mind and प्राणs indicate inner world. भूर्भुवःसुवः represents external world. Both the outer world and inner world, both the macrocosm and the microcosm, both the समष्टि and the व्यष्टि both the अधिदैवम् and अध्यात्मम्.

All of them are based where? ओतम्. They are based on यश्मिन्. यश्मिन् means परमात्मनि. And here the word ओतम् is very significant word, very difficult to translate. I am roughly translating by the word base. That is the world is based on ब्रह्मन्. When I use the word world is based on ब्रह्मन् we will think that there are two things. What are the two things? World is there and the basis for the world is there. What is the basis? ब्रह्मन्. So ब्रह्मन् is the base and world is based. So how many are there? Two. But here when you say world is based on ब्रह्मन् you should take the example of the waves being based on water, the ornaments being based on gold, the cloth being based on the thread, the pots being based on clay. Here what is the beauty? When I say waves are based on water, it means there is no way waves other than water. When I say ornaments are based on gold it means there are no ornaments other than gold. When I say clothes are based on thread it means there are no clothes other than thread. Similarly, when the उपनिषत् says world is based on ब्रह्मन् what does it indicate? There is no world other than ब्रह्मन्. That is why the उपनिषत् uses a special verb, it is a very commonly used verb – ओतम्. That ओतम् the verb indicates there is no duality at all. So thus the whole world is supported by the सत्यम् ब्रह्म. And oh student! तम् आत्मानम् जानथ. So what is that ब्रह्मन् which is the basis of the world? आत्मानम्. That ब्रह्मन् is none other than the जीवात्मा. If you remember the previous section, ब्रह्मन् was called the सत् principle which

it is all-pervading, which is identical with the चित् principle, which is the observer the जीवात्मा. Therefore, that परमात्मा, the ब्रह्मन् is none other than the चैतन्यम्, i.e., the Witness principle. And what is your job? तम् जानथ – may you know that ब्रह्मन्, which is nondifferent from आत्मन्. May you realize that ब्रह्म आत्मा ऐवम्; जानथ. And what type of that ब्रह्मात्मा it is? एकम् – which is non-dual. Every word is important because, according to some systems of philosophy like साङ्ख्य, योग etc., आत्माs are many in number. You have one आत्मा, I have one आत्मा. It is a very safe conclusion so that we don't quarrel. Like that lady you know first time she came to the football match, 'why for one ball 22 people are quarrelling, I will buy 22 balls so that no quarrel will be there. Like that they say that there are many आत्माs. So therefore, they thing that many आत्माs are required so that there will be no quarrel अद्वैत says आत्मा is एकम् जानथ. Then what will happen? The benefit will be said in the fourth line, which we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

यस्मिन् द्यौः पृथिवी चान्तरिक्षमोतं मनः सह प्राणैश्च सर्वैः ।

तमेवैकं जानथ आत्मानमन्या वाचो विमुच्यतामृतस्यैष सेतुः ॥ ५ ॥

In this section the teacher अङ्गिरस् is revealing the जीवात्मपरमात्मा ऐक्यम् through all these important मन्त्रs and therefore each मन्त्र is a महावाक्य मन्त्र. So first परमात्मा is defined and there afterwards that परमात्मा is identified with the जीवात्मा, which we see in this particular the fifth मन्त्र also. In the first two lines परमात्मा or ब्रह्मन् is talked about as जगत् अधिष्ठानम्, the very stuff of the universe, the very सत् of the universe. That is why in तमिद् also when you want to talk about the essence of a thing you use the word सत्. So what is the सत् of the universe. That means what? If you take the whole universe and put in a huge mixie. You have to imagine a gigantic mixie and you put the whole world into that and grind it. That is called वेदान्त विचार mixie. And what will trickle down? सत्, सत्, सत् that is ब्रह्मन्. So the world condensed is ब्रह्मन्, ब्रह्मन् diluted with नामरूप water is the world. And remove the नामरूप water what will be left out will be सत् ब्रह्मन्. So that ब्रह्मन् is defined here, द्यौः, पृथिवी, अन्तरिक्षम् means लोकत्रयम्. भूलोक भुवर्लोक सुवर्लोकाख्य लोकत्रयम् is interwoven in ब्रह्मन्. Just as a cloth oven with silk or in silk, means what? Cloth is oven in silk means there is no cloth other than silk. When it is a dress oven in wool, woolen cloth, it means what? There is no cloth other than the wool. Similarly, the world is oven in ब्रह्मन् means there is no

world other than ब्रह्मन्. ब्रह्मन् alone is the essence, the stuff. And not only the बाह्यप्रपञ्च is oven in ब्रह्मन्, the आन्तरप्रपञ्च the inner world of the mind प्राण, senses, they are also oven in ब्रह्मन् alone. Thus ओतम् means oven in, which we can roughly understand as made up of. So the whole world is made up of ब्रह्मन् only. Up to this we saw in the last class. Thus the essence of the first two lines is that ब्रह्मन् is जगत् अधिष्ठानम्. And तम् आत्मानम् जानथ – so may you know that ब्रह्मन्, which is none other than आत्मानम्. So quietly the उपनिषत् uses the word आत्मा to indicate that परमात्मा ब्रह्मन् alone is the जीवात्मा, the चैतन्य तत्त्वम्. May you know that सत् ब्रह्मन्, which is none other than that चित् आत्मा. So तम् आत्मानम्. And how many such आत्माs are there? एकम् जानथ – may you know that ब्रह्मात्मा, which is एकम्, non-dual, so indicating that there are not many जीवात्माs. According to certain systems of philosophy there is one परमात्मा and there are many जीवात्माs and there they say जीवात्माs are many and different from परमात्मा; is called one system of philosophy. It is called द्वैत philosophy. And there is another philosophy called विशिष्टाद्वैतम्, they say there are many जीवात्माs, which form the part of परमात्मा. So what is common to both of them? द्वैतम् also says many जीवात्माs are there, विशिष्टाद्वैतम् also says many जीवात्माs are there. Then what is their difference? द्वैतम् says many जीवात्माs are different from परमात्मा, विशिष्टाद्वैतम् says many जीवात्मा are part of परमात्मा. And what does अद्वैतम् say? First many

जीवात्माs are not there, first make that clear. So there is only one जीवात्मा. And then the next question is “This one जीवात्मा different from परमात्मा or part of परमात्मा?” We say neither. There is only one जीवात्मा and that one जीवात्मा is neither different from परमात्मा nor part of परमात्मा but, what? That one जीवात्मा is परमात्मा. How do you know? एकम् आत्मानम् जानथ. जानथ means may you all recognize this fact because that makes the difference between the संसारि and मुक्तः. So even though it is a small shift of vision but it is a very big change, just as when Neil Armstrong put the step on the moon he said ‘it is a small step for a human being but for the humanity it is a very big leap’ **"That's one small step for a man, one giant leap for mankind."** Like that it's a small shift of vision but the difference is between

असतो मा सद्गमय । तमसो मा ज्योतिर्गमय । मृत्योर्मा
अमृतङ्गमय ॥

the shift is a huge shift. Therefore, oh student! know that. Then is it enough that you know it? The teacher says that is not enough, that knowledge must be assimilated by you and it should become part and parcel of your personality. You should be soaked in that knowledge, it should not remain in one corner of the intellect available between 6:30 and 7:30 on Saturdays and that too on nonvacation days. So that should not be there, the knowledge should not stand separate from you, that isolated knowledge will not bless you. Remember the example the added sugar does not sweeten the coffee, added

sugar will not sweeten the coffee. Then which sugar sweetens the coffee? The sugar which is stirred and made one with coffee. In the same way what we are doing between 6:30 and 7:30 once a week is only adding the sugar but our personality will continue to be bitter as long as the knowledge stays isolated. Therefore, what is required? You have to stir it. How to stir it? That stirring process is called निदिध्यासन. So that assimilation process, stirring process is called with निदिध्यासनम्. And what is the definition of निदिध्यासनम्? *Being in the atmosphere of वेदान्त as often as possible.* Just as the pickle has to remain in the atmosphere of that water, उर्ध्वम्, अधः पश्चाद् दक्षिणतः उत्तरेण अधश्चः उर्ध्वं च प्रसृतं pickle water. Like that वेदान्त must surround you. It does not mean you have to sit in पद्मासन tightly and close your eyes. You should remain in the atmosphere of वेदान्त either by तत्त्वचिन्तनं तत्कथनमन्योन्यं तत्प्रबोधनम्।

एतदेकपरत्वं च ब्रह्माभ्यासं विदुर्बुधाः ॥ लघुवाक्यवृत्तिः १७ ॥

you can remain in that atmosphere either by reading or struggling to decipher your notes ok that is also dwelling in वेदान्त or sharing with your friends, find out some victim and share whatever you know, give a hot cup of coffee so that they won't go so easily, so first give and then pound on them. That is why it is said तत् चिन्तनम्, तत् कथनम्, अन्योन्यम् तत् प्रबोधनम्, in one way or the other, you need not even sit in meditation, sitting is not the idea, the mind should be in that

atmosphere. Therefore, if you can have friends who are also have got similar wavelength again that is called सत्सङ्ग. Ok. But if I have to do that more and more there is one problem which is a little bit difficult problem for solving, that is the *worldly transactions to that extent will have to be reduced*. If you want to spend one hour in reading that one hour we can't use for anything else. Therefore, the teacher advises to the extent possible reduce the worldly transactions, to the extent possible don't give up your duties. Therefore, to the extent possible convert the worldly transaction time to वेदान्त dwelling time. This is called निदिध्यासनम्. Therefore, the teacher says अन्याः वाचः विमुञ्चथ. Give up worldly speech, reduce your talking. In the camp I generally tell that if you can reduce talking at least for seven days, then I give them concession ok if you are not able to reduce talking before the class 15 minutes, at least before meditation 15 minutes try not to talk but I find that people are finding extremely difficult not to talk even during those 15 minutes. You can imagine how much pleasure is there. When this वेद पारायणम् was going the organizers were telling me, 'स्वामिजि, can you request your students at least during the वेद पारायणम् time to keep silent.' So it is extremely difficult extroverted, रजोगुण manifests in two way either by action or by speech. Because for action at

least body will get tired, after sometime you have to sit down. For talking there is neither tax nor tiredness so you go on. Therefore, the teacher says reduce your talking. अन्याः वाचः विमुच्यथ. Start a quantity control of the talk and once you control the quantity then you can think of, what control? Quality control. If there is too much of quantity then you cannot control quality. So first have quantity control and then have quality control. And what do you mean by quality control? अन्याः वाचः – other words. What do you mean by other words? Other words means words other than वेदान्त. Non-Vedantic words, सांसारिक words, gossip, criticism, all these kinds of things you reduce. So, अन्याः वाचः विमुच्यथ. Ok. If I don't know what will happen to me? What will you do? What to do to keep quiet. You can only request. If we say that it is not possible what to do. Here the teacher says अमृतस्य एषः सेतुः – this is the only method of जीवनमुक्ति. Without निदिध्यासनम् which presupposes the reduction of your talking, निदिध्यासनम् presupposes reduction of your talking, which means many problems at home come out of talking only. You just see in the home 99% of problems is only born out of talking. That is why मौनम् is considered a very important साधना. Not all the time, we require transaction. That is why I am using the word reduction.

Therefore, without the reduction of talking निदिध्यासनम् doesn't take place, without निदिध्यासनम् assimilation doesn't take place, without assimilation transformation doesn't take place, without transformation जीवन्मुक्ति is out of the question. And therefore he says एषः – this alone which is called ज्ञाननिष्ठा. Assimilation of knowledge is called ज्ञाननिष्ठा. This ज्ञाननिष्ठा alone is the सेतुः. सेतुः means the bridge to cross the river or the ocean of संसार. अमृतस्य. अमृत means immortality, मोक्ष. So this is the bridge to cross the ocean of संसार or this is the means of immortality. Continuing;

Verse No. 2.2.6

अय इव स्थनाभौ संहता यत्र नाड्यः ।

स एषोऽन्तश्चरते बहुधा जायमानः ।

ओमित्येवं ध्यायथ आत्मानं स्वस्ति वः

पाशय तमसः परस्तात् ॥ ६ ॥

So in this मन्त्र also the teacher says emphasizes आत्मज्ञानम् as a means of मोक्ष and he persuades the student to pursue this आत्मज्ञानम्. In the first two lines आत्मा is again defined. Now what is आत्मा? आत्मा is that Witness Consciousness in the mind, which illumines every thought. आत्मा is defined as the साक्षी चैतन्यम् which illumines, which is aware of every

thing that happens in the mind, that Consciousness is there when there are thoughts and the Consciousness is there when there are no thoughts also. Therefore, Consciousness itself is not a thought. If Consciousness were a thought, let us imagine, if Consciousness were a thought, in a thoughtless mind Consciousness will not be there. Do you understand? If Consciousness also is a thought, when the thoughts are gone Consciousness also will be gone, therefore in a thoughtless mind Consciousness will not be there. Ok, let it be; so what? Can you guess what will be the problem? If there is no Consciousness in a thoughtless mind you will not be aware of the thoughtless mind. So the very fact that you are aware of thoughtless mind indicates the awareness is there illuminating the thoughtless condition of the mind, which means awareness is not a thought, It illumines the arrival of thought, It illumines the presence of thought, It illumines the departure of thoughts also. Like during republic parade that whoever it is the governor, or primeminister, or president will get pain in their hands. He has keep his hand in salute posture when the first soldier comes he is aware, he is gone and again second, third, every soldier the one who is aware of he is different from the parading soldiers. Similarly, every thought is like a soldier and I am like the president, अध्यक्ष. आत्मा has got the name

अध्यक्ष. So I am the अध्यक्ष चैतन्यम्. Do you know where it has been said? It is said in the गीता.

मयाध्यक्षेण प्रकृतिः सूयते सचराचरम् । ॥ गीता ९-१० ॥

So I am the presiding Consciousness who witness the arrival, the existence and the departure of thoughts. So here आत्मा is defined as the Witness Consciousness in the mind. Now the उपनिषत् wants to define the mind. What is the mind? Mind is that which is located in the heart. According to scriptures heart is the location of mind. It is the headquarters of the mind. During the waking period the mind travels all over, like a salesman, it is spread all over but during sleep, the mind withdraws itself.

सन्मात्रः करणोपसंहरणतो योऽभूत्सुषुप्तः पुमान् । ॥ श्री दक्षिणामूर्ति स्तोत्रम् ६ ॥

Therefore, Consciousness is in the mind as a witness and the mind is in the heart. Now the next question is, how to define the heart? So to define the Consciousness the teacher wanted to say it is the witness of the mind. Now to define the mind the उपनिषत् says it is something located in the heart. Do not ask whether it is left side heart or right side heart. There is only one heart. Therefore, there is no question of right side or left side. There is only one heart, which is the physical heart

which is said to be in the location of the mind. Now where is the heart located? The उपनिषत् says heart is that central point or the organ from which all the नाडीs emerge out and pervade in all direction. Heart is that central hub like the hub of a wheel, that central portion of a wheel from where you find the spokes coming all over, which alone sustains the rim of the wheel. Similarly, the periphery of the body is like the rim and heart is like the hub, the central portion. And the नाडीs are like what? The spokes spreading all over. And therefore the उपनिषत् says heart is that central portion from where नाडीs emerge and in that heart there is mind, in that mind there is Consciousness illumining everything.

Now look at this मन्त्र with this background. नाड्यः संहताः – all the नाडीs are based upon यत्र. यत्र means the heart. यत्र refers to heart. So संहताः means based, centered, converge. And what are the नाडीs? There are different people trying to translate the word नाडीs differently. Some people say they are blood vessels, some people say they are the nerves, some people say they are the lymph vessels; different people say. So there are different opinions with regard to translation, the safest word we will use is what? नाडी. नाडी means what? नाडी. So therefore all the नाडीs are based upon the heart. Like what? रथनाभौ अरा इव – just as he spokes of a

wheel are centered on the रथनाभि, on the central point, the hub of a chariot wheel. And नाड्यः संहताः तत्र अन्तः एषः चरते – within that heart the आत्मा, the Witness Consciousness is present. चरते means present. Within that heart is present the आत्मचैतन्यम्, साक्षी चैतन्यम्

Now here we are to know properly. Within the heart there is the mind. Heart is belonging to स्थूल शरीरम्. The mind belongs to the सूक्ष्म शरीरम्. Therefore, within the heart means we have to supply within the heart the mind is there, within the mind the आत्मा is present. As what? The Witness of the mind. Now the next question is, how does the उपनिषत् say that आत्मा is within the mind or within the heart? Isn't it contradiction? Because in some places you say आत्मा is all-pervading and in some other places you shamelessly say आत्मा is within the heart. Tell me whether आत्मा is all-pervading or आत्मा is within the heart. Because otherwise it is a contradiction. Generally, we don't feel the contradiction because while saying that this is not remembered and while saying this that is not remembered, if both are remembered together then only it is contradiction. So forgetfulness is a blessing you will never feel any contradiction. An ideal teacher should not contradict whether the student recognize or not. So now there is a contradiction, tell me whether आत्मा is

all-pervading or within the heart tell me which statement is correct. Our answer is both statements are correct. How do you say both statements are correct? Because when we say all-pervading it must be within the heart also. If आत्मा is all-pervading it must be within the heart also, therefore what is wrong in saying within the heart. I didn't say within the heart *only*, you should translate it as in the heart *also*. Then the next question you should ask is, if it is all-pervading why should you specifically mentioned it is within the heart, because it is everywhere? Why should you specifically say it is within the heart? The reason is

सदा सर्वगतोऽप्यात्मा न सर्वत्रावभासते ।

बुद्धावेवावभासेत स्वच्छेषु प्रतिबिम्बवत् ॥ आत्मबोधः - १७ ॥

If the electricity is there throughout the wire, to test whether the electricity is there or not why do you go to the plug point. Why can't you check somewhere else? Even though it is there all through only in particular places it is available, contactable, capable. You can tap only in particular points. Similarly, even though चैतन्यम् is everywhere that चैतन्यम् cannot be recognized everywhere, for recognition you want a recognizable point. In संस्कृत it is called उपलब्धि स्थानम्. And what is that उपलब्धि स्थानम्. The हृदयम्, the mind. And therefore, the teacher says the आत्मा is recognizably present

in the heart, unrecognizably present in other places. Remember the example, light is here also, light is there also. Behind the hand also light is, here also the light is. But what is the difference? In the hand it is recognizable, beyond it is unrecognizably present. सर्वत्र अव्यक्तम् हस्ते व्यक्तम्. Similarly, चैतन्यम् is सर्वत्र अव्यक्तम् and हृदये साक्षीचैतन्यरूपेण व्यक्तम्. And not only that बहुधा जायमानः. And it is seemingly born, the Consciousness is seemingly born several times or in manifold ways. It is seemingly born in manifold ways. What does it mean? Even the Consciousness his present all the time, you recognize the presence of the Consciousness only when the thoughts are present, when the thoughts are resolved, when the thought transactions are absent Consciousness also appears to be absent. Even though Consciousness does not arrive and depart, even though it is all the time present, the arrival of thoughts appears to be arrival of Consciousness. That is why when a person goes into a coma, is he without thoughts or without Consciousness? A person goes into coma. Is he without the mental activity or is he eay without the Consciousness. According to वेदान्त, it is only mind that has stop the operation but not the Consciousness. So in a comatose person is there Consciousness or not? It is there. But what we say? He is

unconscious. We say he is unconscious. We should not be saying unconscious because Consciousness is present. Then what is absent? The functioning mind is absent. But the appearance and disappearance of this mental function we transfer to what? The Consciousness. This is called the transference of the attribute, like I said drinking water. Drinking water means what? Walking man means what? The man who is walking. Drinking water means the water which is drinking? No. That drinking adjective belongs to man but we transfer it to water. Running nose. Imagine the nose starts running all over the hall. So similarly, the thoughts arrival and departure we transfer to Consciousness. And therefore what do we say? **जायमानः** – the Consciousness is born and gone as it were along with every thought, like saying pot space is born and pot space is gone. Look at this statement. Pot space is born and what space is gone. What is the meaning even though it appears as though the space is born and gone. Actually what is born and gone? Pot is born and gone. It appears as space is born and gone. Therefore, **बहुधा जायमानः** – seemingly born and gone. And this Consciousness, which never comes and goes but which seems to come and go, is that **आत्मा**. and what should we do? **एवम् आत्मानम् ध्यायथ** – may you meditate upon that Consciousness which never

comes and goes but it seems to come and go. That is why in meditation also you should not look for the arrival of आत्मा because, आत्मा never arrives. And even if you feel that आत्मा is arriving better don't go after the arriving आत्मा. Because if you hold on to arriving आत्मा, what will happen? आया राम गया राम. Therefore, even if आत्मा arrives don't vote for that आत्मा. In meditation you should dwell upon what? The non-arriving, non-departing Consciousness. So even when the thoughts are coming don't feel bad for the arrival, let the thoughts come, meditate upon the fact I am the Consciousness, who is aware of the incoming thoughts as well as outgoing thoughts. And you and if you get the most extraordinary experience don't be carried away by such experience. स्वामिजि, in meditation joy comes. Is it coming? Better don't hold on to that. Why? Because it is coming. What if that comes? If it comes it goes also. Therefore, never hold on to the arriving happiness because that is again another type of thought alone. It is प्रियवृत्ति, मोदवृत्ति, or प्रमोदवृत्ति. All these will be much analyzed later. Never look for any arriving experience however mystic it might be, however extraordinary it might be. If you get any such extraordinary experience, what should you do? This experience is not आत्मा but I who am aware of this extraordinary experience am आत्मा, which will

continue whether the experience continuous or not. This is called Vedantic meditation. More about this we will deal later. So आत्मानम् ध्यायथ – may you meditate upon this आत्मा. एवम् – in this manner. In which manner? As the Witness Consciousness. And to practice this meditation you can make use of a मन्त्र. And what is that मन्त्र? ओम् इति एवम् ध्यायथ – you can make use of the मन्त्र ॐ. So ॐ has got the sound part and the silence part. So along with the ॐकार, the thoughts arise and when the ॐकार resolves, what remains is what? Silence. So making use of the ॐकार you arrive at the silence in between two ॐकारs. First you concentrate on sound aspect and gradually you shift to the silence aspect.

अङ्गनाम् अङ्गनाम् अन्तरे माधवो ॥ श्रीकृष्णकर्णामृतम् २-३७
॥

First you look more on the गोपीs because they have got everything attractive, गोपीs are attractive. So there afterwards first you say between two गोपीs there is one कृष्ण then later you say there are more कृष्ण's. Your concentration is on कृष्ण. कृष्ण is the silence and ॐकार is the गोपी. Therefore first concentrate on sound then concentrate on the silence. Ok. How will it help me? Once you come to silence you understand this fact that silence is not a blank state. Mental

silence is not a blank state. Because if it is total blankness you will not be aware of silence. The very fact that you are aware of silence indicates that the silence is pervaded by awareness. Just like when you say the hall is empty, after everybody has gone, the hall is empty means what? It is not really empty because you can talk about the emptiness of the hall only because it is pervaded by, what? The light principle which you take for granted and therefore you say hall is empty. Here empty is equal to what? Light alone. Empty is equal to light. Similarly, when your mind is empty, that emptiness is what? Awareness. So दयानन्द स्वामिजि nicely coins a word '*Silence Awareness*'. The silence which is not emptiness but which is the presence of awareness. Therefore, you own up that fact 'Silence Awareness I am, formless Awareness I am, divisionless Awareness I am, relationless Awareness I am, limitless Awareness I am. non-dual Awareness I am. This is called Vedantic meditation. Details of which we will see later. Here note this much, meditate upon the silence Awareness between two ॐकारs as an aid for Vedantic meditation. And the teacher says wish you all the best in your attempt because even though we want to concentrate on the silence the thoughts are so powerful that unknowingly we are carried away by the thoughts. As I had said, if I ask 'what is here'

what will you say? Nobody says here is light. They talk about everything else except the light. Similarly, in a movie theatre also 'what is in front' if asked, they will tell everything hero is there, heroine is there, villain is there, jail is there, house is there. Most important thing is what? They forget the screen. How do you know? The screen, so the very screening indicates that the अधिष्ठानम् is forgotten. Similarly, in meditation also thoughts carry us away and therefore it is not going to be that easy. Therefore, the teacher says not only your effort is required, it requires the grace of ईश्वर, it requires the grace of the शास्त्रम् and it requires the grace of the आचार्य. Therefore, the आचार्य says here I wish you all the best. So वः स्वस्ति – may there be auspiciousness *bon voyage* in your grand spiritual pursuit. And what type of voyage it is? तमसः पाणय – to reach the shore of संसार. Why should we reach the shore? Because now we are in the ocean, very simple. We are not on the shore now. As शङ्कराचार्य says

निमज्ज्योन्मज्जायं भ्रमति कुमतिः कुत्सितगतिः ॥
विवेकचूडामणिः - १४१ ॥

So, निमज्ज्य उन्मज्ज्य – he is just coming up. At least if he drowns then the story is over. That also he is not doing. Like some people who survive with the tubes all over. Even though

all the relatives pray for the death, openly or secretly, this person survives. Like that this fellow survives in संसार coming up going down, coming up going down. And to cross over the shore of संसार, and what is the shore of संसार? ब्रह्मन्. Therefore, पारः means ब्रह्मन् or मोक्षः. पाराय means to reach that shore of ब्रह्मन् or shore of मोक्ष. And where is that ब्रह्मन्? तमसः परस्तात् – which is beyond ignorance, which is beyond तमस्. Indicating what? The distance between me and ब्रह्मन् is only ignorance. It is not spatial distance, it is not time-wise distance, it is only ignorance-wise distance. That is why gaining knowledge is gaining ब्रह्मन्. Later it is going to come,

स योह वैतत् परमं ब्रह्म वेद ब्रह्मैव भवति ॥ ३-२ -३ ॥

You know ब्रह्मन्, you have reached ब्रह्मन्. Because the gap between you and ब्रह्मन् is purely ignorance. Therefore which is beyond the ocean of ignorance. Continuing;

Verse No. 2.2.7

यः सर्वज्ञः सर्वविद् यस्यैष महिमा भुवि ।

दिव्ये ब्रह्मपुरे ह्येष व्योमन्यात्मा प्रतिष्ठितः ॥ ७ ॥

What is ब्रह्मन्? यः सर्वज्ञः सर्वविद् – ब्रह्मन् is the omniscient principle of Consciousness. And the word omniscient is repeated twice - सर्वज्ञः means omniscient, सर्वविद् also means

omniscient. Omniscient from two different angles, which I had discussed before in मुण्डकोपनिषत् first chapter first section ninth मन्त्र, these two words occurred. There the मन्त्र was

यः सर्वज्ञः सर्वविद्यस्य ज्ञानमयं तपः ।

तस्मादेतद्ब्रह्म नाम रूपमन्नं च जायाते ॥ ९ ॥

There also सर्वज्ञः सर्ववित् word came. There I have explained, so here I am not supposed to explain but still I will just briefly mention. सर्वज्ञः सर्ववित् means omniscient from the standpoint of अपराविद्या and omniscient from the standpoint of पराविद्या both materially and spiritually. सामान्यतः विशेषतः च. So ब्रह्मन् is omniscient. And यस्य एष महिमा भुवि – all the glories in this creation belong to that ब्रह्मन् alone. All the glories of the creation - the glory of the Sun, which you can write books and books on the glories of one Sun alone and the glory of water you can write, the glory of air, the glory of earth, the glory of your body, the glory of your eyes, anything you take it is glorious creation and all the glories belong to ब्रह्मन्. What is the logic behind it? All glories belong to ब्रह्मन् because ब्रह्मन् alone is appearing in the form of this creation.

ब्रह्मैवेदममृतं पुरस्ताद् ब्रह्म पश्चाद् ब्रह्म दक्षिणतश्चोत्तरेण ।

अधश्चोर्ध्वं च प्रसृतं ब्रह्मैवेदं विश्वमिदं वरिष्ठम् ॥ ११ ॥

We will see at the end of section and in previous section end also

पुरुष एवेदं विश्वं कर्म तपोब्रह्म परामृतम् । ॥ १० ॥

Just as the glory of all the ornaments belong to the gold alone, the glory of all the furniture belong to the wood alone, similarly the glories of the entire creation belong to that ब्रह्मन् because ब्रह्मन् alone is appearing. In fact, this one मन्त्र is the basis for the 10th chapter of the गीता, which is titled विभूति योग. In that 10th chapter भगवान् says हे अर्जुन! anything you take they all belong to Me. गीता is the elaborated form, here the उपनिषत् puts in one line. एष महिमा. एषः means what? This visible glory; invisible glories are many, unknown glories are many but these visible glories of this world is यस्य. यस्य here means ब्रह्मणः, परमात्मनः. भुवि – upon the earth. In the 10th chapter कृष्ण gives an elaborate list of glories and then He says

यद्यद्विभूतिमत्सत्त्वं श्रीमदूर्जितमेव वा ।

तत्तदेवावगच्छ त्वं मम तेजोऽशसम्भवम् ॥ गीता १०-४१ ॥

It is impossible for Me to enumerate all these glories. Therefore, I will just give you one general rule. What is the

rule? Anywhere, any glory you see it belongs to Me alone, including the glory of mosquitoes.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

यः सर्वज्ञः सर्वविद् यस्यैष महिमा भुवि ।

दिव्ये ब्रह्मपुरे ह्येष व्योमन्यात्मा प्रतिष्ठितः ॥

The teacher अङ्गिरस् continuous with his main teaching of जीवात्मपरमात्मा ऐक्यम् and the student अङ्गिरस् had asked for the knowledge of परमात्मा only. His question was

कस्मिन्नुभगवोविज्ञातेसर्वमिदं विज्ञातं भवतीति ॥ १-१-३ ॥

What is that basic substance knowing which the entire creation is known. And the teacher gave out the answer that the basic substance is ब्रह्मन् alone, the basic cause of the universe and that ब्रह्मन् alone with varieties of names and forms is appearing in the form of this very creation. So ब्रह्मन् the basic stuff plus different नामरूप is equal to this world. And the plurality that we experience in the world does not belong to ब्रह्मन्, the plurality belongs to the नामs and रूपs but the stuff is only one. And how to recognize that basic stuff ब्रह्मन् if one asks, the उपनिषत् gives out the answer that to recognize that basic stuff you need not go anywhere because that very basic stuff of this creation is in you also. And when will look upon the basic stuff for substance from the standpoint of the world it is called सत्, the existence but the

very same basic substance when we look from the standpoint of the individual it is called चित्, the Consciousness. So ब्रह्मन् the सत् of the universe is available as चित् in you because of which alone you are a conscious entity. Revelation of this particular fact is called महावाक्यम्. And all these मन्त्रs we have been seeing are महावाक्य मन्त्रs and the present मन्त्र that we are discussing the seventh मन्त्र is also a महावाक्य मन्त्र. In this मन्त्र the first line talks about the glory of ब्रह्मन्, the परमात्मा. The second line talks about the जीवात्मा ऐक्यम्. So what is that ब्रह्मन् or परमात्मा? So सर्वज्ञः सर्ववित् ब्रह्मन्. So ब्रह्मन् is the omniscient cause of this creation. And in the last class I pointed out the word omniscient is used twice सर्वज्ञ means omniscient, सर्ववित् also means omniscient. Why does the teacher repeat it twice? I said the first omniscience is from the standpoint of spiritual knowledge, पराविद्या. The second omniscience is from the standpoint of material knowledge, अपराविद्या. So ब्रह्मन् is omniscient both from the standpoint of परा and अपरा. And not only that यस्यैष महिमा भुवि. Not only ब्रह्मन् is the omniscient creator of this world, ब्रह्मन् happens to be the very material cause of the universe also. Therefore, ब्रह्मन् alone has become the world also. I have told you the difference between creation and becoming. When I say ब्रह्मन् creates the world you will think ब्रह्मन् is

elsewhere and creation is elsewhere. When I say ब्रह्मन् becomes the world it means the world is ब्रह्मन्'s manifestation. Therefore,

- i) the first lesson is ब्रह्मन् created the world,
- ii) the second lesson is ब्रह्मन् itself has become the world.

So what? If ब्रह्मन् itself has become the world, the world becomes the manifestation of ब्रह्मन् and therefore whatever glory is found in the world all of them belongs to ब्रह्मन् alone. And therefore the उपनिषत् says, एषः महिमा – all these glories from the smallest atom onwards up to the biggest star whatever glories we experience, from the smallest unicellular organisms to the most complicated human beings, whenever, whatever glory you see भुवि – in this creation all of them belong to whom? यस्य. यस्य means परमात्मनः, ब्रह्मणः. So thus ब्रह्मन् is omniscient and ब्रह्मन् has all the glories this is ब्रह्मन्, परमात्मा.

And now in the second line the उपनिषत् says that very same ब्रह्मन् happens to be the जीवात्मा, the Consciousness. Therefore, don't go in search of that ब्रह्मन्. It is very much in your body. That is said in a second line, दिव्येब्रह्मपुरेह्येषः आत्मा प्रतिष्ठितः. So एषः प्रतिष्ठितः means that ब्रह्मन्, the cause of the universe, which you always look up and always

say, Oh Lord! oh Lord! While saying we look upwards. So oh Lord! when you say you assume that ब्रह्मन् is far away; the उपनिषत् says, एषः आत्मा – that परमात्मा is this जीवात्मा. The word एषः is a pronoun which says this one. And in what form it is there? आत्मा. जीवात्मा रूपेण वर्तते. And where is it located? दिव्येब्रह्मपुरे – it is located in your heart. ब्रह्मपुरम् is the name of the heart. And why is it called ब्रह्मपुरम्? पुरम् means residence, dwelling place is called पुरम्, the abode. ब्रह्मपुरम् means the abode of ब्रह्मन्. and what is the abode of ब्रह्मन्? Our heart is the abode of ब्रह्मन्. And what type of heart? दिव्येब्रह्मपुरे – the divine or the sacred residence of the ब्रह्मन्. And why it is called sacred? The residence by itself is not sacred. Just dial this building has no sacredness by itself, because this is also is made up of what? Bricks and cement only. But what makes this place sacred? Because of the presence of the Lord. Minus the Lord this place also is like any other construction. Similarly, the heart is also made up of मांस मज्जा etc., only but this heart is called sacred heart because of the residence of what? ब्रह्मन्. Therefore, in this sacred residence of ब्रह्मन् known as heart एषः प्रतिष्ठितः – the परमात्मा is installed. So परमात्मा is installed in the heart.

Ok. Now you should understand the significance of this मन्त्र. Why do we say परमात्मा is installed in the heart? The

reason is this, according to scriptures the physical heart is the location of the mind of a जीव. The physical heart is the location of the mind, which mind? The non-physical mind, is located in the physical heart, that is the original house or abode. I have said about this in the last class, that is why during sleep the mind is supposed to be withdrawn from the body and the mind goes back home. What is the home? हृदय is the home. And in the early morning when you wake up the mind leaves the heart, as it were. Heart is what? the abode. And what is the office hours? Your waking hours are office hours. And what is the office of the mind? The whole body is the office of the mind. During waking hours the mind works all over the body, during sleep hours the mind goes back to the heart; this is the scriptural approach. It is not scientific approach because science is not yet sure what is the mind. In fact, science studies only the brain which is physical, science has not yet been able to study the nonphysical mind. And therefore we are talking about the location of the mind not from scientific angle but from Shastric angle. So therefore, what is the residence of the mind? The heart. So within the heart the mind is there, within the mind thoughts are there and behind the thoughts Consciousness is there illumining the presence thoughts as well as absence of thoughts. So now can

you get the picture? The physical body is the temple and the पञ्चकोशs are like various प्राकारs of the temple and within the temple of the physical body, the heart is there which is like the sanctum of the temple and within the heart which is full of thoughts; within the heart the mind is there that we to supply, within the heart the mind is there, within the mind the Consciousness is there. In what form? As the witness of every thought that is rising and setting. And that Consciousness is ब्रह्मन्. And therefore the teacher says, दिव्येब्रह्मपुरे – within the heart, व्योम्नि – there is a small space called दहयाकाशः, called हृदयाकाशः that is there.

दहं विपापं परमेऽश्मभूतं यत् पुण्डरीकं पुरमध्यैस्थम् ।
तत्रापि दहं गगनं विशोक-स्तस्मिन् यदन्तस्त-दुपासितव्यम् ॥
महानारायणोपनिषत् १२-१६ ॥

When a सन्न्यासि is welcomed they chant this मन्त्र, which is very popular दहं विपापम्. दह means the small space obtaining within the heart which is the sanctum there the साक्षी चैतन्य रूपेण एषः आत्मा प्रतिष्ठितः. Now comes the next question, if you don't get the question then I have to create that question. How do you say that the परमात्मा is dwelling in the heart? We have seen before that the परमात्मा is all-pervading. So when परमात्मा is all-pervading, how come you say परमात्मा is installed in the heart or residing in the heart? Isn't it limiting

परमात्मा? For that we only ask a counter question. To worship the Lord do you go to temple? Yes, everybody goes to temple to worship the Lord. There are some people who go to nearby temples, there are some people who go to काशि रामेश्वरम्, some people who go to बद्रीनाथ केदारनाथ. So therefore, people go to temples to worship the Lord. Now we ask a counter question why do you go to temple to worship the Lord because all the time we read in the scriptures भगवान् is all-pervading. In fact, one of the अर्चन is अनन्ताय नमः. And daily when you do आचमनम् अत्युताय नमः, then what? अनन्ताय नमः. The word अनन्तः is very common. अनन्तः means what? All-pervading. Therefore we ask the question if God is all-pervading why do you go to temple? What answer should be gone for that? There can be only one answer. Even though God is all-pervading but God is not uniformly manifest everywhere. *The presence of the Lord is uniformly everywhere but the manifestation of the Lord is not uniformly everywhere.* Then is it not uniform? No. it is not uniform. If the Lords manifestation is not uniform, why is it not uniformly manifested? The reason is the manifesting medium is not uniform. Just as different types of bulbs are there and current uniformly passes through all the bulbs but one bulb is bedroom bulb which is almost invisible and another is 50 watt

bulb, another is 250W, another is 500W and another is that search light that they use, another light that you are using in the ground powerful light. Now even though electricity is uniformly present, the manifestation varies, because of what? The variation in the manifesting medium. So the Lord is there in our house also, Lord is there in the रत्नगिरीश्वर temple also. But even the Lord is uniformly present in the house and in the रत्नगिरीश्वर temple there is a difference between the manifesting medium. In a temple where the devotees constantly pray and worship and chant मन्त्रs, the place has got what? A finer nature. So a temple is a finer medium whereas our house is a grosser medium. We also do अर्चन but different type of अर्चन. Do you understand what is meant by different type of अर्चन? We call by all sorts of names and scold everybody. So the words which are in our house and the words which are in a temple are different and therefore Lord's manifestation varies. Suppose स्वामिजि, in our house we don't use any such words, we use only good words. Then will our house also be a temple? Certainly, no doubt about that. The differences not that God is more here, we say God is more manifest here. If this is understood in the शास्त्र we give an example, we need not go to शास्त्र a simple example we can take. Suppose I keep a pot of water over fire. The water

absorbs the heat aspect of the fire principle. So therefore the water becomes what? Hot water. Suppose you keep a piece of iron over fire. The iron piece also absorbs the fire principle. But what is the uniqueness of the iron piece? Not only it manifest the heat aspect of the fire, the iron piece becomes red-hot iron it becomes bright and brilliant therefore the iron piece is capable of manifesting two aspects of fire. What are the two aspects? Heat and light. What about water? When you heat water it is capable of manifesting only heat aspect. Now can you say fire is partial? Fire is very partial if it gives heat and light to the iron piece and if it gives only heat to the water, fire is very partial can you say? No, fire is uniformly present it is the difference in the manifesting medium that makes the difference. Similarly we say ब्रह्मन् is uniformly present everywhere. So in the world also ब्रह्मन् is there, in the mind also ब्रह्मन् is there. But the external world is capable of manifesting only the सत् aspect of ब्रह्मन् and not the चित् aspect. That is why this particular mike or table or book all of them are able to manifest the सत् aspect of the ब्रह्मन्. That is why we say the clip *is*, the book *is*, the table *is*, the chair *is*. There what is manifest? **Is, is, is**. But can you say table is conscious. No. The consciousness aspect is not manifest in the table, the existence aspect alone is manifest in the table.

Therefore what is the nature of table medium? It manifest only one aspect of ब्रह्मन्. Whereas what is the glory of mind? The mind is such a unique medium that it manifests not only सत् principle but it also manifests चित् principle and therefore the mind is a better location for the manifestation of ब्रह्मन्. Just as the temple is a better place for the manifestation of the Lord even though the Lord is in the house, temple has got more सांनिध्यम्. And also we do gradation among temples also. That temple has got more सांनिध्यम्, this one has got less सांनिध्यम्. So why? In any temple more सांनिध्यम् or less सांनिध्यम् it is not that Lord is more but the Lords manifestation is more. And therefore हृदयम् will become what? The sanctum for the manifestation of the चित् aspect of Lord. Therefore the all-pervading Lord is installed in your heart as what? चैतन्य रूपेण प्रतिष्ठितः. Continuing;

Verse No. 2.2.8

**मनोमयः प्राणशरीरनेता
प्रतिष्ठितोऽन्ने हृदयं सन्निधाय ।
तद् विज्ञानेन परिपश्यन्ति धीरा
आनन्दरूपममृतं यद् विभाति ॥ ८ ॥**

So the previous मन्त्र, especially the last portion is elaborated and here we get the important idea that our body is a temple.

देहो देवालयः प्रोक्तः ॥ मैत्रेय्युपनिषत् २-१ ॥

And our heart is the sanctum, the गर्भगृह and the Witness
Consciousness is the deity, the Lord.

आराधयामि मणिसन्निभमात्मलिङ्गं
मायापुरीहृदयपङ्कजसन्निविष्टम् ।
श्रद्धानदीविमलचित्तजलाभिषेकैः
नित्यं समाधिकुसुमैरपुनर्भवाय ॥

So I am doing regular पूजा of the Lord,
मणिसन्निभमात्मलिङ्गम्. So what type of Lord he is?
आत्मलिङ्ग, चैतन्य लिङ्गम्. And where is he located?
मायापुरीहृदयपङ्कजसन्निविष्टम्. मायापुरी is another name
for हरिद्वार. We have got a local हरिद्वार. What is that?
हृदयपङ्कजसन्निविष्टम्. And how do I want to do the पूजा?
श्रद्धानदीविमलचित्तजलाभिषेकैः – through the flow of beautiful
thoughts of the Lord, the thought flow is अभिषेक जलम्. And
then what is the flower that I want to offer? नित्यं
समाधिकुसुमैः. So समाधि कुसुमाः means ध्यानपुष्पाणि, the
very meditation that I practice is the flower. By the practice of
this ध्यानम् I offer flowers. And what is the फलम् I want?
अपुनर्भवाय. पुनर्भव means पुनर्जन्म, अपुनर्भव means
विदेहमुक्तिः, मोक्षः. For मोक्षार्थम् I am doing आत्मलिङ्ग पूजा.
For all those beautiful verses,

आत्मा त्वं गिरिजा मतिः सहचराः प्राणाः शरीरं गृहं

पूजा ते विषयोपभोगरचना निद्रा समाधिस्थितिः ।

सञ्चारः पदयोः प्रदक्षिणविधिः स्तोत्राणि सर्वा गिर्यो

यद्यत्कर्म करोमि तत्तदखिलं शम्भो तवाराधनम् ॥ शिवमानस पूजा – ४ ॥

Oh Lord! you are not in some temple, आत्मा त्वम् – you are the very आत्मा, here the very चैतन्यम् गिरिजा – the very mind is the पार्वति. And what is the abode? शरीरम् गृहम्. And what are the शिव गणः? All the प्राणाः. All the प्राणाः which are busy being active they are all the retinue of the Lord. And what is the नैवेद्यम्? Whatever I consume through five sense organs they are all offerings to the Lord. And what is the समाधि? Daily when we go to sleep it is समाधि. सञ्चारः पदयोः प्रदक्षिणविधिः – where ever I walk it is the प्रदक्षिण. स्तोत्राणि सर्वा गिरिः – of all the words I use they are all स्तोत्रः to you. In short, यद्यत्कर्म करोमि तत्तदखिलं शम्भो तवाराधनम् – this is the higher form of worship. To attain this higher form of worship we have to start with lower form of worship. What is the lower form of a worship? Visiting temples is the lower form of worship. And why we call it lower form? Because that is confined to limited time and place and therefore it is lower form. In the evening between six and seven means it is only one hour worship but this is called higher form of worship because in this my very life is converted into worship. And how long we should continue the lower form of worship?

Until we graduate ourselves to this higher form of worship we have to necessarily continue. Thus we you have got a beautiful form of worship. For all these things what is the basis, what is the source for all this information? This particular मन्त्र is the basis for all these श्लोकs. So he says here, अन्ने प्रतिष्ठितः. So अन्नम्, very careful, here means अन्नमय कोशे. अन्ने प्रतिष्ठितः. Lord is installed in the अन्नम्, don't take अन्नम् as food but here अन्नम् means अन्नमय कोशे. अन्नमय कोश means the physical body. So the आत्मा or ब्रह्मन् is installed in the physical body. And if the physical body is the temple, what is the sanctum? हृदयम् सन्निधाय – so having created the हृदयम्. Again remember हृदयम् means the physical heart alone. We do not talk about right side heart or left side heart at all. We only talk of one heart that is our physical heart. In this physical heart the Lord is installed which means in the physical heart the mind is there, in the mind Consciousness is there. And therefore हृदयम् सन्निधाय आत्मा प्रतिष्ठितः. What is that आत्मा or ब्रह्मन्? The glory of ब्रह्मन् is talked about here. मनोमयः. मनोमयः is the name of परमात्मा. Again we should be careful here. Normally the word मनोमयः refers to one of the कोशs. In तत्त्वबोध we have talked about अन्नमय, प्राणमय, मनोमय कोश but in this मन्त्र the word मनोमय does not mean a कोश, मनोमय is the name of the आत्मा. And why

is it called मनोमयः? Because परमात्मा is conditioned by, enclosed by the मनोमय, the mind. So just as the all-pervading space has been now enclosed within the temple and the enclosed space is useful for transaction. That is why when you purchase a land, that land has got an open space but it is not useful for any transaction. Therefore what do you do? You build a house. And the beauty is you build the house, i.e., the four walls you build but you are utilizing the space alone, not the walls. Then I ask you the question, since you are utilizing the space only you could have utilized it before itself. Why did you build a wall? After all space was there before also. Now also you are using the space. You build the wall and spent lot of money and the wall you are not using at all then what will be the answer? Unenclosed space is not useful, enclosed space alone is useful. In the same way unenclosed Consciousness is not useful for व्यवहार. सर्वगत चैतन्यम् is not useful for any व्यवहार but the very same Consciousness enclosed in the mind becomes the जीवात्मा. So what is जीवात्मा? The same unenclosed Consciousness is called जीवात्मा when it is enclosed, just as one and the same space has got two aspects - unenclosed and enclosed; unenclosed is useless, enclosed is useful. Similarly, आत्मा also has got two aspects - unenclosed आत्मा is called परमात्मा, enclosed

आत्मा is called जीवात्मा. And therefore परमात्मा obtains in the mind as जीवात्मा. And it has got a special title. What is that? मनोमयः. मनोमयः means mind enclosed Consciousness. And what does this Consciousness do? He says, प्राणशरीरनेता. Because of the blessing of the Consciousness alone the mind and all the other organs like प्राण becomes sentient. So the mind by itself is insentient according to the शास्त्र. So these are all the points you should remember. Mind is inert by itself, प्राण is inert by itself. This inert mind and प्राण have become live because of what? The आत्मा alone. And this प्राण or in short, this सूक्ष्म शरीरम् is live सूक्ष्म शरीरम् obtaining within this body. Now this सूक्ष्म शरीरम् live सूक्ष्म शरीरम् lends Consciousness to this physical body, this सूक्ष्म शरीरम् i.e., the mind lends Consciousness to this physical body. How long? We do not know? A day will come which is called the day of death, some people call it tragedy, whereas for some other people it is good news, so when the time of death comes, what happens? आत्मा does not leave the body, but what leaves the body? The सूक्ष्म शरीरम्, the mind leaves the body and when mind leaves the body, this physical body becomes what? Dead body. Because mind alone lends Consciousness to the body. Now the question is how does the inert mind get the capacity to travel from one body to another?

Who directs the mind? Who blesses the mind? Who activates the mind? The उपनिषत् says that capacity is given by the आत्मा. Therefore, आत्मा alone leads the mind from one body to another. Therefore, आत्मा is given the title सूक्ष्म शरीर नेता. नेता means what? Carrier, courier course. Carrier of what? सूक्ष्म शरीर. To what? To a new physical body? From where? From the present physical body at the time of death if सूक्ष्म शरीरम् is taken from one body to another it is only because of the blessing of आत्मचैतन्यम्. Therefore आत्मा gets the title प्राण शरीर नेता – that which leads the सूक्ष्म शरीरम् from one body to another. And that आत्मा is located where? It obtains in the हृदयम् as the चैतन्यम्. And now the teacher says the aim of a spiritual seeker is the recognition of this आत्मा alone. So knowing this आत्मा is the only way for मुक्ति or liberation and that is said in the third and fourth line which will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

मनोमयः प्राणशरीरनेता प्रतिष्ठितोऽन्ने हृदयं सन्निधाय ।

तद् विज्ञानेन परिपश्यन्ति धीरा आनन्दरूपममृतं यद् विभाति ॥ ७ ॥

In all these महावाक्य मन्त्रs the teacher अङ्गिरस् is revealing जीवात्मपरमात्मा ऐक्यम् from various angles. And in the seventh मन्त्र the teacher pointed out that the परमात्मा is installed in every body in the form of the very जीवात्मा itself. So this all-pervading परमात्मा has a temple in the form of this physical body, which was mentioned in the seventh मन्त्र last line, व्योमन्यात्मा प्रतिष्ठितः. So that idea has been verified in the eighth मन्त्र where the teacher talks about the परमात्मा who is in the form of जीवात्मा the very साक्षी चैतन्यम्. And that साक्षी चैतन्यम् is described in the first line as मनोमयः and प्राणशरीरनेता. मनोमयः means the one who is manifest in the mind as the very Witness Consciousness of the presence of thoughts as well as the absence of thoughts. So here as I said in the last class the word मनोमयः should not be understood as a कोश, the word मनोमयः here refers to the साक्षी चैतन्यम् obtaining in the mind, मन उपाधिकः. And even though this आत्मा is everywhere it is available as the साक्षी in the mind and not only it is the साक्षी चैतन्यम्, प्राणशरीरनेता. प्राणशरीरनेता means सूक्ष्म शरीरम्, the subtle body. We had seen in तत्त्वबोध that the subtle body consists of 17 organs पञ्चज्ञानेन्द्रियाणि पञ्चकर्मेन्द्रियाणि पञ्चप्राणाः and मनश्च बुद्धिश्च. Totally 17, of these 17 organs the most important one is प्राण. Without प्राण one cannot survive, without the sense

organs one can survive but without प्राण one cannot survive. Since प्राण is the most important part of सूक्ष्म शरीरम्, the सूक्ष्म शरीरम् has got another name that is प्राण शरीरम् because प्राण is important the शरीरम् is named after प्राण. Like when they say that the prime minister talked with the president. So there the word prime minister refers to enter India because he is the ruler, the controller and therefore, when there is talk between the prime minister and the president they are not talking as individuals but they represent what? The entire country. Similarly the word प्राण represents the entire सूक्ष्म शरीरम् so here the word प्राण शरीर means सूक्ष्म शरीर and आत्मा is called सूक्ष्म शरीर नेता. So it blesses the सूक्ष्म शरीरम्, it enlivens the सूक्ष्म शरीरम् and makes it remain in this physical body during our life and because of the blessing of आत्मा alone the सूक्ष्म शरीरम् is able to travel from one body to another. And therefore आत्मा is called the सूक्ष्मशरीरनेता. But here we should note very carefully आत्मा only blesses the सूक्ष्म शरीरम् to travel from one body to another. आत्मा does not decide the direction of the travel. The direction of the travel whether it should go to a higher लोक whether the सूक्ष्म शरीरम् should go to a lower लोक whether the सूक्ष्म शरीर should take an animal body, a sinner's body, a saint's body etc., आत्मा does not determine. The direction is determined by whom? It is determined by the very कर्म of सूक्ष्म शरीरम्. Just like the petrol only enlivens the car but the direction of the movement of the car is not determined by the

petrol. Without the petrol the car cannot move, petrol alone makes the car move but petrol doesn't decide whether car should go according to signal whether it should jump the signal etc., are determined by someone else. Similarly, आत्मा blesses the सूक्ष्म शरीरम् in travelling from one body to another, therefore it is called सूक्ष्मशरीरनेता. And this आत्मा is present where? अन्ने, अन्नमय कोशे, स्थूल शरीरे, प्रतिष्ठितः. – that all-pervading परमात्मा is installed in our physical body as the very जीवात्मा, the Consciousness. And if this physical body is the temple, what is the sanctum sanctorum? हृदयम् सन्निधाय – the heart is the sanctum, in which the आत्मा is present as what? the Witness Consciousness. Up to this we saw in the last class. Now in the third and fourth line the teacher says one has to know that आत्मा. आत्मज्ञानम् is a must for all the people. So आत्मज्ञानम् is a must for all the people but to attain this आत्मज्ञानम् one requires qualifications. And therefore the teacher says धीराः परिपश्यन्ति. So धीराः means the qualified people. And what are the qualifications? साधन-चतुष्टय सम्पन्नाः – those people who have got the साधन-चतुष्टय सम्पत्ति and in simple language we can say mental purity, mental preparation, mental maturity, mental sharpness, mental discipline, mental discrimination all put together is here called धीराः. So those mature people, ज्ञानयोग्याः परिपश्यन्ति – they recognize the आत्मा. How? तत् विज्ञानेन – by gaining the आत्मज्ञानम्, i.e., through ज्ञानवक्षुः. So, तद् विज्ञानेन means

through the eye of wisdom ज्ञानचक्षुसा, which is symbolized as the third eye in the forehead. So, when you understand a concept that concept $2+2=4$. You do not recognize it through your physical eyes. Concepts are abstract principles therefore you recognize through what? Through the eye of wisdom. And that is symbolically presented as the third eye. So I am emphasizing the word symbolically so that you will not think that there is a third eye; remember this is only symbolic of the eye of wisdom. Through the eye of आत्मज्ञानम्, तत् means आत्मा. So, आत्मज्ञानचक्षुसा परिपश्यन्ति – they recognize, they see the आत्मा. Where? परिपश्यन्ति – everywhere. So they recognize the Witness Consciousness not only behind their minds, they recognize the Witness Consciousness behind every mind. The चैतन्यम् which illumines my thoughts is the very same Consciousness illumining your thoughts which is the same Consciousness illumining an ant's thoughts also, if ant has thought! It must have. They also talk to each other. Two ants you see they come and have some conference and after some time you will find the sugar vessel is full of ants only. So, they have a wonderful communication system which must involve the thinking, planning, discriminating all of them. Therefore, ant also has got anty thoughts (not anti thought) ok, that thought. And that also must be illumined by what? Consciousness. The only difference is previously I thought Consciousness is here and it is confined to the body, now after the study of the scriptures I know the Consciousness

is one and the minds are many. Just as there is only one Sun which illumines Bombay also which elements Madras also. Not that for Bombay one Sun and for Madras another Sun, not like that. Places *illumined* are many but the *illuminator* is one. And therefore, आत्मज्ञानचक्षुसा साधन-चतुष्टय सम्पन्न अधिकारीणः आत्मानम् सर्वत्र सर्व अन्तःकरण साक्षीरूपेण परितः पश्यन्ति. What is the nature of that आत्मा, the साक्षी चैतन्यम्? आनन्दरूपम् – which is of the nature of आनन्द. रूपम् means स्वरूपम्. आनन्दरूपम् means आनन्दस्वरूपम्. And what do you mean by आनन्द? आनन्द should be understood as पूर्णस्वरूपम् – fullness, free from limitation. And not only it is of the nature of आनन्द, पूर्णत्वम्, अमृतम्. अमृतम् means which is eternal, which is without an end, without destruction, नित्यम् इत्यर्थः. So नित्य आनन्दरूपम् ब्रह्म परिपश्यन्ति. So here we have to carefully note that the word आनन्द in this context should not be taken as experiential pleasure. Why don't we take it as experiential pleasure? Because the उपनिषत् uses the word नित्य आनन्दस्वरूपम्. Any experiential pleasure is अनित्यम्. Any experiential pleasure however great it might be, however extraordinary it might be, however mystic it might be, experiential pleasure is finite. And that is why whoever talks about experiential pleasure they will say I had that infinite bliss in that particular place. So they use what? The past tense. Past tense means what? The experience is past and now I am tense. Or they say I was in निर्विकल्प समाधि and I enjoyed

extraordinary bliss and it was available when in निर्विकल्प समाधि and that is not available now. That means what? It is नित्यम् or अनित्यम्? It is अनित्यम्. Whereas we define आत्मा as नित्य आनन्द which means it is not an experiential आनन्द. So therefore आनन्द means what पूर्णत्वम्, fullness. And how do you get that नित्य आनन्द. There is a problem in the question itself? In the very question you can see there is a logical loophole. What are you asking, “How can I get that eternal bliss?” In the very question can you see illogicality. Because if you are going to get that आनन्द at a particular time, it was not there before, it has a beginning that means it is not eternal. Therefore नित्य आनन्द is never got and whatever you get is not नित्य आनन्द. So therefore नित्य आनन्द is a matter of owning up. I am पूर्णः this knowledge alone is called a नित्य आनन्द. I am पूर्णः this knowledge alone is नित्य आनन्द. And that which is gained in terms of knowledge is never lost in time. Whatever is gained in terms of experience is lost in time. Whatever is gained in terms of knowledge is never lost in time. Therefore, how do you get नित्य आनन्द? ज्ञानेन. That is why the उपनिषत् says तत् विज्ञानेन – through the eye of understanding they get नित्य आनन्द. In the form of the knowledge I was पूर्णः, I am पूर्णः, and I will ever be पूर्णः. If it all अपूर्णत्वम् was there it was only my superimposition. Dropping the notional limitation is the attainment of आनन्द. And that आनन्द, यत् विभाति – which is all the time available. In what form? चैतन्यम् रूपेण सर्वता विभाति. Because it is

evident, manifest, available. So thus पूर्ण आनन्द आत्मा is all the time available. As what? The Consciousness principle. Therefore, what do I require? Dropping the notion of limitation. Continuing;

Verse No. 2.2.9

भिद्यते हृदयग्रन्थिश्छिद्यन्ते सर्वसंशयाः ।

क्षीयन्ते चास्य कर्माणि तस्मिन् दृष्टे परावरे ॥ ९ ॥

So here the teacher talks about ज्ञानफलम्. What is the benefit of owning up this पूर्ण आत्मा, अमृत आत्मा, चैतन्यम् रूप आत्मा? By owning it up what benefit do I get? So, ज्ञानफलम् is the essence of this मन्त्र. And this मन्त्र is often quoted, an important मन्त्र. शङ्कराचार्य quotes this very often. So three benefits are given, even though any number of benefits are mentioned in the scriptures all over, here the उपनिषत् presents the threefold benefits. **भिद्यते हृदयग्रन्थिः**. हृदयग्रन्थि भेदः is the first फलम्. हृदयम् means the heart, ग्रन्थिः means knot, भेदः means destruction, snapping, cutting. So, हृदयग्रन्थि भेदः means destruction of the knot of the heart. This is the first फलम्. Now the question is what do you mean by the knot of the heart? So if you do some surgery will there be any knot in the heart? So here we should understand the word heart here represents mind. And the word knot here represents ignorance. Therefore, knot of the heart means ignorance in the mind. So

हृदयग्रन्थि नाम अज्ञानम् एव the ignorance in the heart. That is why उपनिषत् is supposed to be mysterious, without a गुरु one cannot understand. Now the next question is why is ignorance called a knot? I have already explained this before, in the previous section last मन्त्र, i.e., 2.1.10. We have a same expression,

पुरुष एवेदं विश्वं कर्म तपो ब्रह्म परामृताम् ।

एतद्यो वेद निहितं गुहायां सोऽविद्याग्रन्थिं विकिरतीह सोम्य ॥ १० ॥

There the word used is अविद्याग्रन्थिः. Here the word used is हृदयग्रन्थिः. There I have explained, I am not going to the details, I will just briefly remind you. Ignorance is called knot because of two reasons. The first reason is any knot which is very old cannot be easily removed, it is hardend knot. If it is just recently put then somehow you can manage it but a knot which is very very old it is very very naughty knot, cannot be easily disentangled. Therefore what we do? We cut it with scissors. Similarly this अविद्या knot also it is not a day old or month old or years old, it is जन्मs old. Therefore is not very easy. शङ्कराचार्य writes in his commentary ग्रन्थिम् इव दृढीभूताम् ॥ २-१-१० ॥ दृढीभूताम् means what? It is becomes

hardend. Therefore, the first explanation is that it cannot be easily removed, therefore it is called knot.

And the second explanation is a knot joins two ropes. And that is why in the wedding also to indicate the joining of the husband and wife or the two families they symbolically put what? Three knots. That is also tying what? The family of the husband and the family of the wife together. Therefore knot joins two things. Here ignorance also does the same job, it mixes up two things. What are the two things? आत्मा and अनात्मा. आत्मा and the body. Even though I am totally different from the body, I am the seer the body is the seen. I am the experiencer, the body is clearly the object of experience. Body changes from बाल्यम्, यौवनम्, वार्धक्यम् even though every cell of the body has changed, what is the common observer? I, the observer is common. Therefore I am the observer and the body is observed, even though we are totally separate because of ignorance, what do I do? I take myself to be the body. So what is knotted together? I, the observer and the body, the observed; I, the spirit and the body, the matter they are mixed up. And how you know they are mixed up? He should be saying I am the Consciousness and the body is my object instead of saying that he says I am 20 years old. Is Consciousness 20 years old or the body? So we

take the birth of the body as my birth, the age of the body as my age, the sickness of the body as my sickness which indicates that I have messed up, mixed up आत्मा and अनात्मा. स्वामि विन्मयानन्द nicely used the word unholy marriage. Normally, marriage is supposed to be holy, that is why we use the word कल्याणम्. In संस्कृत, the word कल्याणम् means मङ्गलम्, not wedding. According to संस्कृत the literal meaning of the word कल्याणम् is मङ्गलम्. It doesn't mean wedding but since wedding is supposed to be auspicious leading to मोक्ष, supposed to be leading to मोक्ष, गृहस्थाश्रम you are entering therefore it is holy marriage. But what about marriage between of आनात्मा and आत्मा? Unholy marriage. Therefore, unholy marriage should be separated. This is one place where separation is holy. And that separation is removing the knot. आत्मा-आनात्मा-विवेक. And स्वामि विन्मयानन्द nicely tells, it is like इस्लाम् separation. What are they supposed to तलाक् तलाक् तलाक्, separated. And why three? स्थूल शरीरम् – तलाक्, सूक्ष्म शरीरम् – तलाक्, कारण शरीरम् – तलाक्. Say for three times you are free from शरीरत्रय, you are शरीरी, the चैतन्यम्. This is called भिद्यते हृदयग्रन्थिः, तलाक् process. This is the first फलम्. Then what is the second फलम्? सर्वसंशयाः छिद्यन्ते. So the first one is अज्ञान नाशः. The second one is सर्वसंशय नाशः – destruction

of all the doubts with regard to the teaching because this is a matter for knowing not a matter for believing. We are not talking about believing something, for believing teaching is not required. Isn't it? There is a heaven. For, how many days should it be taught? There is nothing to teach, there is a heaven all of you believe it or not. Either you believe it or you don't believe it I have nothing to teach. Teaching comes where there is understanding, preaching comes where there is faith. वेदान्त is not a faith requiring a preaching, वेदान्त is a knowledge which requires teaching. One should differentiate faith and knowledge, one should differentiate preaching and teaching. Teaching means what? I am communicating some knowledge like physics or chemistry or economics. No physics teacher comes and says believe, $(a+b)^2 = a^2 + 2ab + b^2$ believe it. No, he is supposed to show how the equation is a valid equation. And that is why it requires गुरु शिष्य सम्प्रदाय, thereafterwards there is questioning also and answering also. अर्जुन asked how many questions. And therefore this is a matter for understanding and therefore understanding means doubt should not be there, doubtful understanding is as good as no understanding. Therefore, in वेदान्त the student is encouraged to raise doubts. The teacher will train him in asking questions and the teaching involves a lot of doubts

because whatever the teaching is seems to be totally contradictory to my experience. All the basic features of वेदान्त is very very difficult to swallow. वेदान्त teaches about three things – जीव, जगत् and ईश्वर – you, the world and God. Now the first thing that the वेदान्त says is you are the infinite, all-pervading hearing itself you feel like to laugh and maximum out of courtesy or respect for the teacher we nod our head or at least we won't object but we know we can never accept. How can I say I am all-pervading? had I been all-pervading I would not have been waiting for bus or auto rickshaw etc. All-pervading means I will be pervading the lecture hall also. So therefore every moments experience proves my limitation. वेदान्त shockingly says you are the whole. So, जीवे संशय वर्तते. Then what about ईश्वर? So all the time I have been assuming ईश्वर is somewhere, HE has created everything and He has done everything and He is सर्वज्ञः, omniscient and omnipotent and as a humble, simple devotee I want to merge with him one day. This is our convention. So I have been all the time hoping to merge with ईश्वर and the वेदान्त tells that ईश्वर you are. So this is the second unswallowable unbelievable teaching with regard to ईश्वर. So what it has been talking about जीव is unbelievable, what it is talking about ईश्वर is also unbelievable. Then

thereafterwards what about the world? The scriptures say there is no such thing called world at all. And if at all it is there it is unreal. This is the maximum concession it comes to, first it says world is not there at all then if at all some concession it gives it (world) is unreal. The eternally invisible ब्रह्मन्, it says, is the only Reality and ever visible world, the वेदान्त says, it is unreal. What is directly visible to the eye it says unreal, what is not at all known, that ब्रह्मन् it says not only Real but the only Reality. So therefore I cannot accept the Vedantic teaching of जीव, I cannot accept the Vedantic teaching of ईश्वर, I cannot accept the Vedantic teaching of the world; except this I am ready to accept all other things. Except these three tenets, I don't want to accept these three, all others I will accept. There is no वेदान्त except this three, the essence of वेदान्त is

ब्रह्म सत्यं जगन्मिथ्या जीवो ब्रह्मैव नापरः । ॥
ब्रह्मज्ञानावलीमाला – २० ॥

And clear knowledge means I should be able to accept or convinced of all these three basic tenets. I need not convince other people and I cannot also. I have to ask the question “Am I convinced?” There are some people who come and tell “स्वामिजी, somebody asked this question, and I answered the

question and that person was satisfied with the answer but I was not satisfied with the answer I gave. So remember you may convince the whole world, no use. Ask the question 'am I convinced'? On the other hand once I am convinced let the whole world be not convinced I don't care. And therefore all questions regarding three basic teachings must go away and the clear knowledge alone, gained through what? श्रवणम् and मननम्, therefore we say विज्ञानम्. ज्ञानम् is gained through श्रवणम्, विज्ञानम् is gained through श्रवणम् and मननम्. विज्ञानम् means what? Doubtless Knowledge. And once that doubtless knowledge comes the ignorance is totally gone and all doubts also are totally gone. This is the second benefit. The first benefit is अज्ञान नाशः. The second benefit is संशय नाशः.

For संशय नाशः only again स्वामि विन्मयानन्द nicely tells that a person thought he is a worm; some psychological problem. So he thought he is a worm. Therefore whenever he goes out and sees a crow or any bird, because they will pick you know, therefore he runs inside. So then he was taken to a mental hospital. The doctor called and he said why are you mistaking yourself like that? You please see the mirror. And he brought a worm also. And he said look at this worm and look at yourself. Are they same? He just looked at, worm is

totally different and I am totally different. He asked, “Are you convinced?” So after several sessions he said you are not a worm, you are a human being; you are not a worm, you are a human being; three and a half year course. Then he said, “Now it is very very clear to me, I am a human being not a worm.” And the doctor send him out. And when he went out, he saw the first crow. Ok. The doctor had avoided the crows inside the hospital. And when he saw the first crow again he rushed back to the hospital and said to the doctor, “Doctor, doctor there is a crow.” Then he said why are you frightened of a crow, don't you know that you are a human being not a worm. Yes, yes, yes, doctor I know that I am a human being not a worm but does that crow knows. You have not called the crow and given a three and a half year course like that why should others know you are a ज्ञानि or not. If I know that is the end of it. And that is called संशय रहित ज्ञानम्, संशय नाशः.

Then the third benefit is क्षीयन्ते च अस्य कर्माणि. सर्वकर्म नाशः – so all the कर्मs are also destroyed. This is the third benefit of आत्मज्ञानम्. And we had seen before in तत्त्वबोध that कर्म is divided into three types - one is called सञ्चित कर्माणि – all the कर्मs we have acquired in the past. Then the second type of कर्म is प्रारब्ध कर्माणि – that means that person of सञ्चित which has already started fructification,

maturing सञ्चित is called प्रारब्ध which is responsible for the present experiences, that is called प्रारब्ध कर्माणि. And then the third type of कर्म is what? The आगामि कर्माणि which we generate by our actions. Now in this जन्म whatever कर्मs we generate. कर्म here means what? पुण्य and पापम्. कर्म does not mean action. Very careful, कर्म here means पुण्य and पाप bundle. Now what will happen to these three कर्मs? The scripture say all the सञ्चित कर्मs are totally destroyed. So just as radiation therapy destroys all the cancerous cells, similarly, the सञ्चित कर्मs cancerous cells they are all destroyed by the ज्ञानम् radiation. Therefore, सञ्चित कर्मs are destroyed. What about आगामि कर्मs, the future कर्मs? The scriptures point out that a ज्ञानि does not acquire any आगामि कर्म because he doesn't have ego, he does not have any अभिमान and therefore because of the absence of ego he does not acquire पुण्य पाप कर्म. Therefore, सञ्चितम् is burnt, आगामि is avoided. Then what is the third one? प्रारब्ध कर्म. Then what happens to प्रारब्ध? प्रारब्ध कर्म cannot be destroyed because it has already started fructification. Therefore, the प्रारब्ध कर्म will continue for some more time because of its momentum and therefore the प्रारब्ध कर्म is bound to give सुखदुःख, favorable and unfavorable conditions the प्रारब्ध is bound to give. How long? It all depends upon the momentum. So when you put the break

or when you stop pedaling cycle, even though you do not further add momentum but whatever speed the cycle has been going in because of that the cycle will run. How long will it run? It all depends from cycle to cycle. Or when you switch off the fan even after switching off the fan will go for some more time. Similarly, the प्रारब्ध कर्म continues. And that प्रारब्ध कर्म will give what? Favorable and unfavorable situations physically like health and ill health, favorable and unfavorable situations at the mental level like somebody praising, somebody insulting, मान, अपमान all of them the प्रारब्ध will give. Nobody can avoid including a ज्ञानि. Then the next question will come, if प्रारब्ध cannot be destroyed and if प्रारब्ध is going to give favorable and unfavorable situations, how can one become a liberated person? Because I thought that liberation is all आनन्द and I thought that by gaining ज्ञान I will get all आनन्द, I will destroy all the कर्मs. Now you say the health problem will continue. I thought that by reading the वेदान्त are all the health problems will go away, you say that will be there. I thought the family members will change, you say they will continue to be the same. So if everything is going to be the same, ups and downs in life also are going to be the same, what benefit I am going to get? For that Vedantic answer is your peace of mind does not depend upon favorable

and unfavorable conditions. *Conditions do not determine your peace.* But your attitude towards the conditions alone will determine your peace. It is not the conditions - physical or the family or the social or the national - external world cannot determine your peace of mind, *your reaction to that alone determines the peace of mind.* Therefore, whether I should be peaceful or not is not determined by the world but it is determined by my attitude. This आत्मज्ञानम् gives him a healthy attitude. The आत्मज्ञानम् gives him a insulation, आत्मज्ञानम् gives him the raincoat. What does the raincoat do? It doesn't stops the rain, it cannot stop the rains, if raincoat can stops the rain what will happen? If someone from somewhere brings the raincoat here the rain will stop. It will a big problem. Raincoat cannot stop the rain. Raincoat need not stop the rain. ***I won't get wet.*** Similarly, ज्ञानम् gives him a beautiful coat because of which

दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः । ॥ गीता २-५६ ॥

मानापमानयोस्तुल्यस्तुल्यो मित्रारिपक्षयोः । ॥ गीता १४-२५ ॥

समदुःखसुखः स्वस्थः समलोष्टाश्मकाञ्चनः । ॥ गीता १४-२४ ॥

Throughout the गीता, कृष्ण beautifully describes ज्ञानि doesn't change the world, ज्ञानि changes his response to the world. And because of that changed perspective and changed response his peace of mind continuous not because of the absence of favorable situations or not because of presence of

unfavorable situations, his peace of mind is in spite of unfavorable situations. And therefore सञ्चित is destroyed, आगामि is avoided, प्रारब्ध is detoxified. Detoxified means what? प्रारब्ध's capacity to hurt me is removed. Like दयानन्द स्वामिजि nicely says like a defanged cobra. Cobra is frightening when? Because of the poisonous fangs. That is why we very carefully avoid. But once the fang is removed you can also be a शिव and put the cobra as a garland. Similarly, प्रारब्ध will be an ornament for you just as the snake is an ornament to the Lord for a ज्ञानि प्रारब्ध becomes an ornament, it can never be a hurt and that is why a ज्ञानि with प्रारब्ध is called a जीवन्मुक्तः. ज्ञानि without प्रारब्ध is called विदेहमुक्तः. ज्ञानि with प्रारब्ध is called a जीवन्मुक्तः. For him the body is an ornament, for him the mind is an ornament, for him the intellect is an ornament, the very life is a लीला, a beauty. Therefore, all the three कर्म's do not harm him. One destroyed, another avoided, another made incapable of hurting. So अस्य सर्वाणि कर्माणि क्षीयन्ते. When? तस्मिन् परावरे दृष्टे. All these benefits will come when? That परावर is known. दृष्ट means clearly known. अपरोक्षतया ज्ञाते. So परावर means आत्मा, दृष्टे means when it is clearly recognized, clearly known. As what? As myself; all these benefits are accrued do that ज्ञानि. This is called ज्ञानेन संसार नाशः. All these three put together is called संसार. ज्ञानेन संसार नाशः. ज्ञानेन जीवन्मुक्तः. Ok. Now this आत्मा or ब्रह्मन् is called परावरम्. why it is called परावर? So शङ्कराचार्य gives two

explanations. Just one I will give. पर means कारणम्, अवर means कार्यम्. So पर अवरम् means that which is in the form of cause and that which is in the form of effect also. Like what? Clay and pot. One clay alone is there in the form of a cause also when it is associated with a lump form. When it is in the form of a lump the clay is called what? Cause. And when it assumed a different form then the very same clay is called what? Effect. Therefore, cause is also clay, effect is also clay. With one type of नामरूप it is called cause with another type of नामरूप it is called effect. To give you another example, ocean is called cause wave is an effect. What is ocean? Water plus नामरूप. What is wave? Water plus नामरूप. Therefore, the causal ocean is also water, the effectual wave is also water. One water alone with one नामरूप appears as cause, with another नामरूप appears as effect. And if you want further details we can say one water with potential नामरूप is called cause, अव्यक्त नामरूप it is called cause, the very same water with व्यक्त नामरूप manifest नामरूप it is called effect. So ब्रह्मन् plus unmanifest name and form is equal to cause. ब्रह्मन् plus manifest name and form is the effect, the world. In short, whether it is a cause or effect everything is ब्रह्मन् only. And therefore ब्रह्मन् gets a title, what is the title? कार्य कारण रूपम् or पर अवर रूपम्. And when that ब्रह्मन् is known one acquires or one gets all these benefits. Continuing;

Verse No. 2.2.10

हिरण्ये परे कोशे विरजं ब्रह्म निष्कलम् ।**तच्छुभ्रं ज्योतिषं ज्योतिस्तद् यदात्मविदो विदुः ॥ १० ॥**

So in this मन्त्र again, the teacher is talking about जीवात्मपरमात्मा ऐक्यम्, another important महावाक्य मन्त्र, very often quoted. So first परमात्मा is defined, then it is pointed out that the very same परमात्मा is there in your heart as the very जीवात्मा. And what is the nature of परमात्मा? It is **विरजम् निष्कलम् ब्रह्म**. so that ब्रह्मन्, the परमात्मा is विरजम्, विरजम् means free from all impurities. It doesn't require any purification at all. So what are we purifying through various साधनाs? Remember by साधनाs we are not purifying आत्मा because आत्मा doesn't require purification. By साधनाs we are purifying our mind. Why should we purified the mind? Because purified mind alone can know. Therefore purification is always of the mind never of आत्मा or ब्रह्मन्, therefore, it is विरजम्, रजम् means impurity, विरजम् means free from all impurities. And not only that निष्कलम्, कला means part or division, and निष्कलम् means partless or divisionless. So water can be divided, separated. If there is some water in a huge vessel, a portion of water can be separated and taken by one person. Water is divisible. Even air is divisible, you can just take in a container. And earth is also divisible whereas the space can never be divided. Just as the space is indivisible,

space is partless similarly, ब्रह्मन् the Consciousness is also निष्कलम्, not subject to any division. And this is a very very significant feature of ब्रह्मन्. And it has got a lot of corollaries which are very very relevant and important for us, which you will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

भिद्यते हृदयग्रन्थिश्छिद्यन्ते सर्वसंशयाः ।

क्षीयन्ते चास्य कर्माणि तस्मिन् दृष्टे परावरे ॥ ८ ॥

हिरण्मये परे कोशे विरजं ब्रह्म निष्कलम् ।

तच्छुभ्रं ज्योतिषं ज्योतिस्तद् यदात्मविदो विदुः ॥ ९ ॥

In this entire second section the teacher अङ्गिरस् is repeatedly revealing जीवात्मपरमात्मा ऐक्यम् which is the central theme of not only this उपनिषत् but all the उपनिषत्s. And when we use the word ऐक्यम् we should remember that we are not talking about any union between two things because the word ऐक्यम् has the meaning of union between two things or merger is also called ऐक्यम्. In this context we should not take ऐक्यम् as union or merger. ऐक्यम् should be understood as एकस्य भावः ऐक्यम्. What does it mean? That जीवात्मा and परमात्मा are two words but these two words are revealing only एक वस्तु. This is called in संस्कृत सामानाधिकरण्यम्. Just as in विष्णुसहस्रनाम we have got thousand नामs. But how many नामis are there? नामि means object of नाम. So, thousand नामs are there, here we are not talking about the union of thousand members but all the thousand different नामs refer to only one एक नामि that is called ऐक्यम्. Similarly, जीवात्मपरमात्मा ऐक्यम् means not

that they are merging, not that they are uniting but it means जीवात्मा is equal to परमात्मा, परमात्मा is equal to जीवात्मा, both are one and the same. The sameness is called ऐक्यम्. So ऐक्यम् should be understood as sameness not even similarity. Similarity means again two things, which appear similar like two flames. So here it is not even similarity but oneness of जीवात्मा and परमात्मा, which means whatever is called जीवात्मा is परमात्मा. And this ऐक्यम् is repeatedly revealed which is continued in मन्त्र number 10 also, which we were seeing in the last class. In the first line the nature of ब्रह्मन्, the परमात्मा is beautifully presented. ब्रह्म विरजम् निष्कलम्, विरजम् means शुद्धम्. Free from all types of impurities. रजः means impurity including ignorance, including माया impurity. ब्रह्मन् is not even tainted by माया. Even though ब्रह्मन् is permanently associated with माया, ब्रह्मन् is never tainted by माया, just as a screen in a movie can be associated with a waterfall but that screen is never wet by waterfall, not because water is away from the screen, at the same time water can never taint the screen. Similarly, where is माया? माया is permanently with ब्रह्मन्, it is never away but this माया can never add its गुण to ब्रह्मन्. सत्त्वगुणम् do not stick to ब्रह्मन्, रजोगुण won't stick, तमोगुण won't stick, and all the रागद्वेष, कामक्रोध that arise from these गुणs, neither माया nor माया

कार्यम् can taint ब्रह्मन् because ब्रह्मन् is of a higher order of reality like screen and माया is of a lower order of reality like the movie. सत्ता भेदात्. And therefore माया is permanently with ब्रह्मन् but ब्रह्मन् is never tainted by माया. Therefore, ब्रह्मन् is नित्य शुद्धम्. And therefore it is called विरजम्. And not only it is विरजम्, निष्कलम् this is also a very important word, निष्कलम्. कला means a part, a digit is called कला. चन्द्रकला means what? A digit of the moon. And when 15 कलाs join together it becomes पूर्णचन्द्रः. Each कला is a digit in English, digit means what? $1/15^{\text{th}}$ of the whole. So that which has got a digit or division is called सकलम् and that which doesn't have a digit or division is called निष्कलम्. Therefore, divisionless partless, निखयवम्. And this world is a very significant word because there is a system of philosophy which claims that जीवात्मा is a part of ब्रह्मन्. There is a philosophy which claims जीवात्मा is a spark of divinity. So spark of divinity means what? Divinity is a whole and we all have got like tiny fireflies so we all have got sparks of divinity within us. So we all have got sparks of divinity when we use it appears as though ब्रह्मन् has got many parts, जीवात्मा being a part of ब्रह्मन्. And निष्कलम् word indicates that ब्रह्मन् does not have parts therefore जीवात्मा cannot be a part of परमात्मा. Then can you say जीवात्मा is outside

परमात्मा? That also you cannot say then each one will be limited by other. ब्रह्मन् will not be ब्रह्मन्. What is the meaning for the word ब्रह्मन्? Limitless. So जीवात्मा cannot be away from परमात्मा, if it is away it will be limited, जीवात्मा cannot be part of परमात्मा because परमात्मा is partless. Then, what is the third option? It is neither different nor a part. What is the third option? There is only one option, जीवात्मा is परमात्मा. Neither different nor part but it is totally identical. Therefore, the word निष्कलम् negates the idea of part-whole philosophy. That philosophy is called विशिष्ट अद्वैत philosophy, which is called a part-whole approach. So this word निष्कलम् negates that. ब्रह्मन् means limitless, not only It is pure, not only It is partless, It is तत् शुभ्रम्. शुभ्रम् means what? It is pure. So, विरजम् word put it negatively, शुभ्रम् word puts it positively. So it is without any impurity and it is ever pure. You may ask why both words? Is it not suffice to say it is without impurity. Why should it be said pure once again. So the significance is there are certain things which are without impurity now but which are subject to impurity later. Like what? Our clothes. So this is without impurity alright but this is subject to impurity again. That is why washerman survive. Suppose if this is never subject to impurity, then what will happen? All soap business will stop. So ब्रह्मन् is not only free from

impurity, but ब्रह्मन् is never subject to impurity again. Untaintable that is शुभ्रम्. That which cannot be sullied and unsullied, which is ever pure, नित्यशुद्ध इत्यर्थः. And not only that ज्योतिषाम् ज्योतिः. ज्योतिषाम् ज्योतिः literally means the Light of all lights, the Illuminator of all the illuminators. So this word I have explained before and in the next मन्त्र it will be explained again elaborately but in this context we can just note this much, *in वेदान्त light means that in whose presence things are known and in whose absence things are not known.* This is the Vedantic definition of light. And if you take that definition every light can be called light because in its presence things are known, in its absence are not known. Extending that our sense organs are also called light because in the presence of sense organs sound, form, taste etc., are known in their absence one cannot know them and therefore sense organs also are called light. And the mind is also called light because in the presence of mind alone sound etc., are known, in the absence of mind, what we call in English 'absent mindedness'. Absent minded means what? The mind was not functioning as the illuminator of that. Therefore, all the lights are called light, all the sense organs are called light, mind is also called as light, even words are called light because we use the expression please throw some light on that

particular topic. Then what does he do? He doesn't throw the light, he talks and explains. Therefore, word is also called light. And ultimately, Consciousness is also called light because in the presence of Consciousness alone things are known and in its absence nothing can be known. Consciousness cannot be absent but hypothetically if it is not there. So how many lights are there? External lights are there - Sun moon etc. Sense organs are light, mind is light, words are light, Consciousness is light. And what is the specialty of Consciousness? Here the teacher says it is the Light of all the other lights, which means all the other lights are able to function as lights because of the Consciousness alone. All the others are able to function as lights only because of Consciousness, which means Consciousness lends light to the mind first. That is how mind becomes a knowing instrument, which borrowed light alone we call by the name चिदाभास. Just like Sun lends light to the mirror by reflection and mirror functions like a secondary light, because of what? The original Sun. Similarly, the mind becomes a light because of borrowed Consciousness. And when the mind is behind the sense organs, blessed by the mind alone the sense organs can become the illuminators. That is why when you concentrate on ear you cannot see through eye. When you watch TV and

eat what happens the mind lends light to the eye therefore seeing takes place but the mind is not behind the tongue therefore mechanically things go in even you don't know whether you are taking food or not! What you have eaten you do not know. And for ladies it is good because the taste is not identified. Why? The mind is not lending light to the tongue. The उपनिषत् says

अन्यत्रमना अभूत् नादर्शमन्यत्रमना अभूत् नाश्रोषम् ॥
बृहदारण्यकोपनिषत् १-७-३ ॥

बृहदारण्यक says, 'the mind was elsewhere therefore I didn't see, the mind was elsewhere therefore I didn't hear'. Therefore, who makes the sense organs the illuminator? It is the mind. The mind itself becomes an illuminator because of what? The Consciousness. And therefore what is the ultimate source of light? Consciousness alone is the ultimate source of light. And therefore Consciousness is called ज्योतिषाम् ज्योतिः – the Light of all lights. And this परमात्मा चैतन्यम्, which is limitless, which is pure, which is spotlessly clean, which is indivisible whole, that परमात्मा is present where हिरण्ये परे कोशे. Here कोश means विज्ञानमय कोशे. So the परमात्मा you need not search anywhere, it is in your own विज्ञानमय कोश, in your own अन्तःकरणम्. Within your own mind or within

your own intellect it is there. विज्ञानमय कोश is given two titles – हिरण्मयः, it is a title not for ब्रह्मन् for the विज्ञानमय कोश. हिरण्मयम् means what? स्वर्णमयम्. स्वर्णमयम् means bright, brilliant, effulgent. That is why gold is an ornament, it has dazzling brilliance. That is why it is an ornament. And why is विज्ञानमय कोश brilliant, radiant, shining? Because it is capable of reflecting the आत्मचैतन्यम्. Therefore, with the reflected Consciousness the mind is bright, bright means live, sentient. Just like we have reflectors on the road, whenever road divider is there what do they do? They put a reflector. And what is the advantage of that? They don't have a light there but they keep a reflector. What happens? Any vehicle goes the light falls on that reflector and the reflector appears to be bright light by itself. But the brilliance belongs to what? Not itself but borrowed. Similarly, mind is like a reflector, it is not bright or sentient by itself. But because of the bright torch light of the Consciousness (don't ask whether Consciousness is a torch light, just for example it is said so) mind is alive, sentient. And that is why the buddhistic people committed a mistake of taking the mind itself as आत्मा. Taking the mind as आत्मा is taking the reflector as the source of light. Look at the mistake but it is not known. When it is known? When the light is switched off you will know that reflector doesn't have the

light. So therefore, it is हिरण्मयम्, sentient, brilliant, विज्ञानमय कोश. In that विज्ञानमय कोश what is there? ब्रह्मन् is there. And there is another title for the विज्ञानमय कोश, i.e., परे. परः means what? Sacred, highest, supreme. So, विज्ञानमय कोश is the supreme कोश, is the sacred कोश. Why? Because it is the dwelling place of ब्रह्मन्. It is where ब्रह्मन् is available for recognition, just as a temple is sacred not because of itself. Temple is sacred because of what? Because of the idol, the deity within. The deity has got what type of sacredness? Original sacredness belongs to the deity but the प्राकारम्s are sacred because of what? Not original but borrowed sacredness. How do you know? If you remove that deity there is no value for those प्राकारम्s. Similarly, our mind is like a temple, it is not sacred by itself, but since it serves as an abode of ब्रह्मन्, the mind becomes what? पर कोशः – the supreme गर्भगृह. Remember there we gave an example for गर्भगृह. In which मन्त्र?

मनोमयः प्राणशरीरनेता प्रतिष्ठितोऽन्नेहृदयं सन्निधाय ।

तद् विज्ञानेन परिपश्यन्ति धीरा आनन्दरूपममृतं यद् विभाति ॥
८ ॥

So the body is a temple, mind is the sanctum and in that ब्रह्मन् is there. Therefore the sanctum sanctorum is mind, therefore it

is परम्. So परब्रह्मणः उपलब्धिस्थानत्वात् विज्ञानमय कोशस्यापि परत्वम् औपचारिकतया उच्यते इत्यर्थः. So, in that विज्ञानमय कोश ब्रह्मन् is there. And how is that ब्रह्मन् present in the mind? साक्षी चैतन्य रूपेण. That we have to supply. In the form of Witness Consciousness illumining good thoughts but itself being neither good nor bad. If asked whether ब्रह्मन् is good or bad what to say? You may get doubt. I *think* it is good. ब्रह्मन् is neither good nor bad. Goodness belongs to सत्त्व गुण of माया, badness belongs to रजस् तमो गुण of माया. In माया only good and bad is there, ब्रह्मन् is neither good nor bad.

अन्यत्र धर्मात् अन्यत्राधर्मात् । ॥ कठोपनिषत् १-२-१४ ॥

Neither सुगुण nor दुर्गुण. It is गुण अतीत. And therefore good thoughts belongs to the mind, bad thoughts belong to the mind, ब्रह्मन् - which is neither good nor bad - illumines the good and bad thoughts. It does not even produce good and bad thoughts. If ब्रह्मन् produces then we are waiting to put the अक्षता on someone. Immediately we blame ब्रह्मन् for the thoughts arising in the mind, what am I to do? So we want to put the अक्षता on someone or the other. So the thoughts are not created by the ब्रह्मन्, thoughts are only illumined by the ब्रह्मन्. And not only thoughts are illumined, the absence of

thoughts are also illumined, therefore as a साक्षी चैतन्यम्
ब्रह्मन् is present.

यो वेद निहितम् गुहायाम् ॥ तैत्तिरीयोपनिषत् २-१-१ ॥

आविः संनिहितं गुहाचरं नाम महत्पदमत्रैतत् समर्पितम् । ॥
मुण्डकोपनिषत् २-२-१ ॥

So this is ब्रह्मन्. Then who will know this ब्रह्मन्? The उपनिषत् says आत्मविदः तत् ब्रह्म विदुः. आत्मविदः means जीवात्मविदः. Whoever knows the जीवात्मा clearly, they will know the परमात्मा ब्रह्मन् clearly. So what do you understand by this statement please tell me? The knowers of जीवात्मा are the knowers of परमात्मा. Therefore जीवात्मा is परमात्मा. If जीवात्मा and परमात्मा were two different things knowing then one will not be equal to knowing the other. That is why we say Self-realization is God-realization. Suppose somebody says I have Self-realization and not God-realization, another person says I have God-realization and not Self-realization, what does it mean? I know what is collyrium it is white like turmeric powder it means he doesn't know all three. That is why we say that the one who knows the Self knows ब्रह्मन् because Self and ब्रह्मन् are identical. आत्मविदः तत्, तत् means ब्रह्म, तत् ब्रह्म विदुः. Continuing;

Verse No. 2.2.11

न तत्र सूर्यो भाति न चन्द्रतारकं

नेमा विद्युतो भान्ति कुतोऽयमग्निः ।

तमेव भान्तमनुभाति सर्वं

तस्य भासा सर्वमिदं विभाति ॥ ११ ॥

A very important मन्त्र, one of the most important मन्त्रs of the Vedantic literature, which is used generally at the time of आरति also. So it is so popular मन्त्र but it is a very very significant मन्त्र. The essence of this मन्त्र is that आत्मा is the knower of everything and आत्मा can never become an object of knowledge. It is ever the subject of knowledge but ever the object of knowledge. Then the question will come if it is never the object of knowledge then how will I know that आत्मा is there because to prove the existence you have to know that object. How do you prove something which is never known, which is never knowable? How will you prove its existence? वेदान्त says there is only one thing which need not be proved at all but it is definitely existent. What is that which is definitely existent and whose existence need not be proved at all. You know what is the answer? The prover who wants to prove everything need not be proved because he is already proved by his very attempt to prove everything else. ‘Who is there’, as even you are attempting prove something ‘who is there’ in the very attempt the one who wants to prove is there. Therefore, the attempter need not be proved at all. Then the

scientists are trying to prove so many things but they never try to prove one. What? The scientists who want to prove every blessed thing in the creation they never attempt to prove one thing, what is that? Himself. Because even before the attempt to prove starts they are already present in the form of the attempters to prove. And that I is called Consciousness, one thing which is ever-evident and whose existence need never be proved is the Consciousness. Suppose if you want to prove Consciousness is there or not, to prove the Consciousness you require what? Another Consciousness. Then what will happen? You will ask the question how do you prove the second Consciousness? You will require a third Consciousness, for that fourth Consciousness. It is never required. Consciousness is ever-evident. Therefore you never attempt to know Consciousness. Ok. Let us go a little bit further, it is very interesting topic. In fact if you understand this topic वेदान्त is over. When you are attempting to know something what are you trying to do? That which is not evident you are trying to make evident. What is not evident you make it evident by a process of knowledge. But Consciousness is ever-evident. It is not that It is non-evident and you have to make it evident.

प्रतिबोधविदितम् मतम् ॥ केनोपनिषत् २-४ ॥

Consciousness is ever-evident. And suppose you ask, “स्वामिजि, how do you say Consciousness is evident. That I will ask you, “Are you conscious of my words?” Need not be of words even that of sound also will do. That means what? Two things are evident – *Consciousness is evident and because of the Consciousness, what is evident? The sound is evident.* When you are looking at the light, Consciousness is evident and because of the Consciousness light is evident. And when you smell something Consciousness is evident and because of the Consciousness smell is evident. And therefore this मन्त्र says, Consciousness illumines everything, nothing need illumine Consciousness. Nothing can illumine Consciousness. This is the essence of the मन्त्र. Now look at this. The उपनिषत् takes five illumining principles. सूर्यः – the Sun, चन्द्र – the moon, तारकम् – the stars, विद्युतः – the lightning, flashes. It can include our electricity also is called विद्युत्. Because the same principle only. Lightning and electricity are of same principle only. Therefore, विद्युत् stands for the flashes of natural lightning and also it includes all the electric light. विद्युत् is the fourth illumining principle. अग्निः is the fifth illumining principle. The उपनिषत् says all these five cannot illumine the Consciousness. तत्र means Consciousness, आत्मा. न भाति means they do not illumine. So

neither the Sun nor the moon nor the stars nor the lightning, what to talk of this ordinary fire, candle light? Or अयमग्निः, if it is दीपाराधना then that camphor light. So when the Sun and moon cannot illumine how can this ordinary camphor light illumine? Nothing can illumine that. And by extension we have to take other lights also. These five are external lights not only they cannot illumine the आत्मा, the other lights means what? The sense organs cannot illumine the आत्मा, अप्रत्यक्षम्. Not only the sense organs, words

वाचामगोचरमनेकगुणस्वरूपं वागीशविष्णुसुरसेवितपादपीठम् ।
वामेनविग्रहवरेण ॥ श्रीविश्वनाथाष्टकम् - २ ॥

वाचामगोचरम् even words cannot illumine. Then it includes the mind also. So

न तत्र चक्षुर्गच्छति न वाग्गच्छति नो मनः । ॥ केनोपनिषत् १-३
॥

Even the mind do not illumine. So if all these cannot illumine the आत्मा, then how do I know it is existent? The उपनिषत् says तम् एव भान्तम् – none of them can reveal the आत्मा, none of them need reveal the आत्मा. The second statement is more important. None of them can reveal the आत्मा none of them need reveal the आत्मा. Because आत्मा is self-revealed,

self-evident. So, तम् एव भान्तम्. भान्तम् means what? Self-evident. सर्वम् अनुभाति – everything else is revealed after the self-evident, self-revealed Consciousness only. Everything else is revealed only after the self-evident आत्मा. That is why you can talk about the second person and third person in grammar. What is second person? “You.” What is third person? “He, she, it.” All the second and third persons are possible only after the first person. That is why it is called first person. If “I” is there then only “you” and “he” can come. Without “I” neither “you” nor “he.” Therefore, “I” shine and the “others” shine after me. So अहम् भामि सर्वम् अनुभाति. Consciousness भाति सर्वम् अनुभाति. So Consciousness reveals itself and blessed by Consciousness everything else gets revealed. In short, तस्य भासा – only because of the borrowed light the Consciousness, तस्य भासा सर्वमिदं विभाति. Therefore Consciousness lends light to the mind, the mind lends light to the sense organs and the sense organs lend light to the world. Imagine a person is blind. One fifth of the world is darkened. Which world? The world of forms and colors darken. Suppose the ears are gone, deaf. Then another one fifth of world is dark. What is that? The world of sound. Similarly, remove the other three sense organs, imagine a person alive without any sense organs. That is almost

impossible, we do not know we have never studied a case like that. Imagine a live person without any sense organs. What will be his world. Everything is filled with darkness. Therefore, the world is alive and available because of the five sense organs. The five sense organs are able to illumine because of the mind. The mind itself is able to illumine because of the Consciousness. The Consciousness is able to illumine because of? The mind; should not say The mind. Consciousness is able to illumine because it is Consciousness. And therefore इदम् सर्वम् आत्मचैतन्येन विभाति. Therefore don't attempt to know the Consciousness. So Vedantic teacher does not reveal the Consciousness. What does he do? He tells the student “Consciousness need not be revealed.” Therefore no teacher reveals the Consciousness because the very teaching is revealed by the Consciousness. And how is it revealed? अहम् अहम् अहम् इति

बाल्यादिष्वपि जाग्रदादिषु तथा सर्वास्ववस्थास्वपि ॥
श्रीदक्षिणामूर्तिस्तोत्रम् – ७ ॥

आत्मा is self-evident. So the teaching involves two things.

First part of the teaching is telling the student that आत्मा is self-evident. I am ब्रह्मन्.

Then the second part of the teaching is telling the fact that when I am self-evident, borrowing the Consciousness from the आत्मा the body also is evident. When I say “I” then two things are evident. What are the two things? आत्मा, the Consciousness is evident. And the body is evident. But what is the difference? आत्मा is self-evident, body is borrowed evident. Like what? Here the light is also evident, hand is also evident. Then what is the difference between light and hand? Light is self-evident and hand is evident because of light. So just as two things are evident here likewise when I say “I”—the आत्मा, the Consciousness and the body. Since both are simultaneously evident it is ideal for committing a mistake. Like putting chilli in beans vegetable. What will happen ideal condition for tears. because chilli beans विवेक because of similarity is difficult. When you bite you will know. Like that there is beans also आत्मा, body is chilli. What we are doing? In the “I”, the Consciousness we are transferring the properties of the body, the properties of the mind, the properties of the intellect etc. Then what does the teacher do? He wants to say that you have no property, you are आत्मा, the body alone has got all properties. Therefore I am propertyless ब्रह्मन्. For this alone we are breaking our heads. One day I should be able to say that clearly. So, तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति. Including my thoughts everything is shining because of ‘Me’, the Consciousness. This मन्त्र is, therefore, a commentary upon the word ज्योतिषां ज्योतिः of

the previous मन्त्र. Why is आत्मा called the Light of all lights. The explanation is here. And what is the explanation? Every other light is able to be light only because of 'I', the original light. Therefore I am called the Light of all lights. And once I know the life itself will become light. Continuing;

Verse No. 2.2.12

ब्रह्मैवेदममृतं पुरस्ताद् ब्रह्म पश्चाद् ब्रह्म दक्षिणतश्चोत्तरेण ।

अधश्चोर्ध्वं च प्रसृतं ब्रह्मैवेदं विश्वमिदं वरिष्ठम् ॥ १२ ॥

॥ इति मुण्डकोपनिषदि द्वितीयमुण्डके द्वितीयः खण्डः ॥

So this is the concluding मन्त्र and equally important like previous मन्त्र. In the previous verse it was pointed out आत्मा is the light, the illuminator, the knower of everything and everything else is illumined by the आत्मा and that everything else is called अनात्मा. The illuminator is called आत्मा, the illumined is अनात्मा. Therefore I am आत्मा, mind is अनात्मा illumined by Me, sense organs are अनात्मा illumined by Me, body is अनात्मा illumined by Me, and through all these three the world is also अनात्मा illumined by Me. It is like a pipe line the mind, the sense organs and the body all these three joined together

नानाच्छिद्रघटोदरस्थितमहादीपप्रभाभास्वरं

ज्ञानं यस्य तु चक्षुरादिकरणद्वारा बहिः स्पन्दते । ॥

श्रीदक्षिणामूर्तिस्तोत्रम् – ४ ॥

The Consciousness comes out as is to were and then pervading the whole place I am conscious of everything around. Therefore I am the subject, world is the object; I am the illuminator, world is illumined; I am the दृक्, world is दृश्यम्; I am चेतनम् and everything else is फलम्. This is the essence of the previous मन्त्र. But that creates a problem. What is the problem? “स्वामिजि, we don't have any problem, why create one. We are very nice after this मन्त्र. And you don't allow us to remain comfortable. You are giving some problem or the other.” That is called thoroughness. I should create problem and you should say that there is no such problem. So what is the problem? When I say I am the illuminator, Consciousness and everything else is illumined. There are how many? Two. Once the second thing comes,

मृत्योः स मृत्युमाप्नोति य इह नानेव पश्यति । ॥ कठोपनिषत् २-१-१० ॥

Once there is a subject-object duality आत्मा-अनात्मा duality,

द्वितीयाद्वै भयं भवति ॥ बृहदारण्यकोपनिषत् १-४-२ ॥

Therefore, this is only the first stage of learning. What is that? I am the subject, world is the object - only first stage of learning. What is the second stage of learning? In fact, there is

no observed word different from the observer आत्मा or the observer ब्रह्मन्; there is no world different from ब्रह्मन्. ब्रह्मन् alone appears as the world also. And to understand this you should go back to the previous section in which ब्रह्मन् was said to be कारणम् and the world was said to be कार्यम्. And at the end of the previous section

पुरुष एवेदं विश्वं कर्म तपोब्रह्म परामृतम् । ॥ मुण्डकोपनिषत् २-१-१० ॥

If you remember that मन्त्र and read this the last मन्त्र of the previous section is repeated, not word-wise but meaning-wise the same idea is contained here. And what is the meaning? ब्रह्मन् being कारणम्, the world being कार्यम्, there is no कार्यम् separate from कारणम्, just as there are no ornaments separate from gold and therefore there is no world separate from कारणम् ब्रह्मन्. Therefore ब्रह्मन् alone is everything. कस्मात्? सर्वकारणत्वात्. Therefore, it is said पुरस्तात् अमृतं ब्रह्म – what is in front is immortal, कारणम् ब्रह्म. पश्चात् ब्रह्म. Can't it be said that everything is ब्रह्मन्. The उपनिषत् enjoys. In front - ब्रह्मन्, back - ब्रह्मन्, दक्षिणतः – right side, i.e., the southern side is ब्रह्मन्, if you are facing east then the right side i.e., the southern side is ब्रह्मन्. उत्तरेण – left side or northern side is ब्रह्मन्. So all four sides ब्रह्मन्. Then what about above and down? So, अधश्च ऊर्ध्वं च प्रसृतं – down and up above is also ब्रह्मन्. In short, इदम् विश्वम् – the entire inert universe is

वरिष्ठम् ब्रह्मैव – the supreme ब्रह्मन्, the चैतन्यम् only. So there is no matter separate from Consciousness according to अद्वैतम्. There is no matter separate from Consciousness. No अनात्मा separate from आत्मा. No observed world separate from the observer. And if somebody says “How to believe?” How can I believe, looks like cock and bull story? I would love to believe it but how can I say there is no world separate from me, the observer? The world is so much overwhelming and creating problem right from the smallest mosquito. दयानन्द स्वामिजि used to beautifully say that mosquito is more powerful because the human being puts all the animals in the cage but mosquito is one creature which puts human being within the cage of net! Then tell me how powerful it is. So this one mosquito creates so much problem for me and you say there is no world separate from me. For that Vedantic answer is, स्वप्नवत्, like dreaming. Even though you experience as solidly there different from you, on waking up you know that the threatening dream is non-different from me, the observer. Similarly own up your pure nature and look at this world there is no world separate from the observer. जाग्रत् प्रपञ्चः न हृक् भिन्नः दृश्यत्वात् स्वप्न प्रपञ्चवत्. Therefore, this world also is like dream, it cannot exist different from you. By “you” which you is meant? Not स्थूलशरीरम्, not

सूक्ष्मशरीरम् but You the Consciousness. Therefore, you are everything.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

मुण्डक ३ खण्ड १

We have completed the two chapters of the मुण्डकोपनिषत् now we are entering the third chapter. In this third chapter the teacher reveals the main teaching of the उपनिषत्s namely जीवात्मपरमात्मा ऐक्यम्, which was very elaborately discussed in the second chapter. And then the teacher discusses साधनाs or preparatory disciplines without which Self-knowledge cannot be acquired. And even if it is acquired it cannot be internalized. For both the acquisition and assimilation of Self-knowledge certain preparatory disciplines are required and they also are talked about in the last chapter. So ऐक्यज्ञानम् and ऐक्यज्ञानसाधनानि then the third topic that we find in this chapter is ऐक्यज्ञानफलम्. What is the benefit of gaining this knowledge, technically known as both जीवन्मुक्ति and विदेहमुक्ति - freedom while living and freedom after death also. These are the three topics of the third chapter. ऐक्यज्ञानम्, ऐक्यज्ञानसाधनानि ऐक्यज्ञानफलम् च. Like the previous two chapters, the third chapter also consists of two sections, the chapter is called मुण्डक and section is called खण्डः. So the third मुण्डक also has got two खण्डs or sections. Now we will enter into did the third मुण्डक first खण्ड third chapter first section. We will read the first मन्त्र.

Verse No. 3.1.1

द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते ।

तयोरन्यः पिप्पलं स्वादृत्यनश्नन्नन्यो अभिचाकशीति ॥ १ ॥

So this section starts with the main teaching of the उपनिषत् viz., जीवात्मपरमात्मा ऐक्यम् - the identity between the essential nature of जीवात्मा, the individual and the essential nature of परमात्मा, the total which is otherwise known as महावाक्य मन्त्र and that topic is begun in this मन्त्र. And this मन्त्र is an important मन्त्र and a well-known मन्त्र also very often quoted by शङ्कराचार्य and other आचार्यs. First I will discuss generally the essence of the मन्त्र and thereafter we will go to the actual words. In this मन्त्र the teacher analyses the nature of the individual and points out that every individual is a mixture of two principles known as साक्षी चैतन्यम् and अहङ्कार चैतन्यम्. साक्षी and अहङ्कार put together is the individual. Now we have to understand, what is this साक्षी चैतन्यम्? साक्षी चैतन्यम् is nothing but the Consciousness which pervades everywhere and therefore which pervades the body also, that all-pervading Consciousness which obtains in the body also that is known as साक्षी चैतन्यम्, original Consciousness, all-pervading Consciousness. In this context you should remember what I had mentioned about Consciousness before. How the scriptures look at Consciousness, do you remember? I had said Consciousness according to scriptures is

- i) Not a part, a product or property of the body,

- ii) Consciousness is an independent entity, which pervades and enlivens the body,
- iii) Consciousness is not limited by the boundaries of the body,
- iv) Consciousness survives even after the fall of the body,
- v) Then finally the surviving Consciousness cannot transact or interact with the world because of the lack of the medium of transaction namely the body.

These five points regarding Consciousness we should always remember because that is 'You'. Anyway doesn't matter at least academically you should remember these five points. Now this original Consciousness which pervades the body; and what example I gave? Like the light pervading the entire hall or playground including the hand like the light that चैतन्य प्रकाशः is called साक्षी चैतन्यम्. And then the scriptures point out that this साक्षी चैतन्यम् is reflected in the special medium called the mind, according to the scriptures is nothing but matter principle, inert matter principle but even though the mind is the matter made up of five elements still the mind is so fine and so subtle that it is capable of reflecting the Consciousness, it is capable of receiving the Consciousness and the mind enjoys this borrowed Consciousness, reflected Consciousness, in संस्कृत known by different names - one name is विदाभास, another name is चित् प्रतिबिम्ब, another

name is प्रतिबिम्ब चैतन्यम्. All these are synonymous. In English we will call Reflected Consciousness. Thus in every individual two Consciousness are there as it were,

- i) One is the original Consciousness known as OC and
- ii) The second is the reflected Consciousness, reflecting in the medium of the mind, mind is the reflecting medium.

Just as a mirror even though it is like a table or a chair, mirror is also matter, table is also matter but mirror because of its fine surface is capable of reflecting the face while the table or chair is not. Similarly, the mind because of its unique fineness, सूक्ष्मता, स्वच्छता the mind reflects the Consciousness. This reflected Consciousness is called अहङ्कार चैतन्यम् or अहङ्कार. So thus साक्षी चैतन्यम् and अहङ्कार चैतन्यम् or simplifying साक्षी and अहङ्कार is there in every living being. Why do I say in every living being? Can you guess? Why do I say in every living? Being in a nonliving being mind being absent only साक्षी चैतन्यम् will be there It cannot have reflected Consciousness cannot be there in the mic, in the clock and thank god in the desk also. Otherwise desk if it has a mind it will also have reflected Consciousness, it will also become a sentient. And it goes for a walk also. So therefore in all the inert things of the universe only साक्षी चैतन्यम् pervades not the reflected Consciousness whereas in every

one of us there are two things साक्षी and अहङ्कार. Here afterwards whenever I say साक्षी remember OC, whenever I say अहङ्कार remember RC. And you should remember that these two are inseparable. These two are not separable because साक्षी चैतन्यम् being all-pervading it will necessarily exist wherever the reflected Consciousness is and even if the mind travels from one place to another, along with the mind what will travel? Along with the reflecting medium the reflection also travels. Thus RC will travel from place to place because RC is a located Consciousness, अहङ्कार is located. And when the death happens and rebirth also happens, what travels? Not OC. Poor OC cannot travel anywhere being all-pervading but only RC, the अहङ्कार travels from one body to another when it goes from one body to another, this body becomes dead and the other body becomes alive. So thus every individual is a mixture of साक्षी and अहङ्कार. And the differences between साक्षी and अहङ्कार also should be remembered,

साक्षी	अहङ्कार
साक्षी is all-pervading.	अहङ्कार is located.
साक्षी is unlocated.	अहङ्कार is located.
How many साक्षी are there?	Where is how many RC are

<p>How many all-pervading Consciousness are there? एक. Therefore साक्षी is one.</p>	<p>possible? As many minds are there so many reflections are there. अहङ्कार is many.</p>
<p>And the साक्षी cannot undergo any change at all, साक्षी is निर्विकारः, without changes.</p>	<p>Whereas the reflections is always subject to modification, depending upon what? Depending upon the reflecting medium. When the reflecting medium is very bright the reflection is bright and when the reflecting medium is dull the reflection is dull. So if somebody is bright and somebody is dull the brightness dullness difference does not belong to OC but it belongs to RC depending upon the reflecting mediums condition. That is why we say in सत्त्वप्रधान mind it is very bright therefore reflection is very bright. In the plant the mind is very gross therefore plants</p>

are very gross. They don't listen to my class. The animals have got little bit more सत्त्व therefore reflection is brighter. In the human being it is most सत्त्व and therefore reflection is brightest. But among the human beings also सत्त्व varies and in one human being himself afternoon after a sumptuous lunch the अन्तःकरण is तमोप्रधान because RC is dull. So what I want to say is विकार or changes belong to अहङ्कार, साक्षी is निर्विकारः.

And in the scriptures the word जीवात्मा is used for the individual and when the scriptures use the word जीवात्मा, according to the context, either it can refer to अहङ्कार focused individual or it can refer to साक्षी focused individual because the individual is a mixture. It is like when I show my

finger and say you are fat. It refers to body, mind, intellect or आत्मा? I am using only one word 'You' and I am using the finger in your direction. So you are fat when I say, according to context, I take here the physical body. And suppose I say you are intelligent. Then the you goes up to what? It drops the body, my finger penetrates through your thick body and goes up to what? The intellect or mind. Therefore you remaining the same, according to the context, either you take the body part or mind part. Similarly the word जीवात्मा can either refer to the अहङ्कार part of the individual or the साक्षी part of the individual. How do you know? Depending upon the context. When you say the जीवात्मा travels from भूलोक to स्वर्गलोक. The word जीवात्मा refers to which part - अहङ्कार or साक्षी? By travel the word जीवात्मा refers to the RC, the अहङ्कार part. And suppose I say you are all-pervading ब्रह्मन्. Refers to what? It can never refer to the अहङ्कार part, it can never refer to the body part, it can refer to only the साक्षी चैतन्यम्. When you take the अहङ्कार part it is called वाच्यार्थ. When you take the साक्षी part it is called लक्ष्यार्थ. We should know the context to understand the वेदान्त. If this difference is not known when I say you are all-pervading, what will happen? You will look at me. "स्वामिजि, what happened to you? Until now you are talking sense." That means what? Now you are talking nonsense. Why there is this conflict. When I use the

word 'you', you take either the physical body or the mind or the intellect or the reflected Consciousness; my statement you cannot swallow. But if I talk about this साक्षी to you in the beginning and once you have grasped the साक्षी very well there afterwards when I say You are all-pervading, as even you listen what are you supposed to do? You use the word अहम् and don't take the body part as 'I', don't take the mind part as 'I', don't take even the reflected Consciousness as 'I', then you take which part? Only the साक्षी चैतन्यम्. So therefore the teaching to be efficacious we should know the composition of the individual and this composition is अहङ्कार साक्षी मिश्रः जीवात्मा. And to convey this idea the उपनिषत् is using an example. And in this an analogy, a comparison is given. In this comparison the body-mind-complex is compared to a tree. Why a comparison to a tree? Because tree also was in seed form before, it assumes the plant form, the tree form, it withers and and it dies. Similarly the body also was in seed form in the mother, then it becomes a baby, then youth, then it dies. Therefore the body-mind-complex is compared to a tree. Then the उपनिषत् says upon the tree are perched two birds. There are two birds seated on the tree. And what are those two birds? अहङ्कार is one bird, साक्षी is the other bird. RC is the bird number one, OC is the bird number two. बिम्ब चैतन्यम् is the bird number one,

प्रतिबिम्ब चैतन्यम् is bird two. Both are seated. And then the उपनिषत् says of these two birds only one bird is eating the fruits of the tree. And what type of fruits? Sometimes sweets and often or sometimes bitter. So both types of fruits this bird is eating. The fruit comes out of what? The tree itself. And similarly the अहङ्कार bird eats the fruit. And what is the fruit? सुखम् and दुःखम् – pleasure and pain, which are generated out of this tree. What is the tree? The physical body. “स्वामिजि, headache is there, stomach pain, this problem, that problem, all kinds of problem.” सुख-दुःख फलम् अहङ्कार अनुभवति, सुखि भवति, दुःखि च भवति, कदाचित् मिश्रि. मिश्रि means what? Mixture of pleasure and pain. Like a cricketer who hits a century and his side is defeated. Happy or unhappy? I hit the first century therefore happy, but we got defeated therefore, unhappy.

सिलर् अमुवार् सिलर् सिरिप्पार् सिलर् अमुत्तुकोण्डे सिरिप्पार् (सिलर् अमुवार् सिलर् सिरिप्पार् सिलर् अमुदुकोण्डे सिरिप्पार्, Some laugh, some cry, some cryingly laugh). So thus अहङ्कार is भोक्ता and therefore कर्ता also. अहङ्कार is कर्ता and भोक्ता experiencing the सुख-दुःख फलम्. Whereas what about the साक्षी? The उपनिषत् says the other bird does not eat any fruit, it just watches the other bird jumping and being flat. One moment it goes to the top and hits the ceiling and falls with a

big bump on the head. And this non-experiencing bird is comparable to the साक्षी, which is अकर्ता, which is अभोक्ता and therefore सुख-दुःख फल अतीतः.

नादते कस्यचित्पापं न चैव सुकृतं विभुः ।

अज्ञानेनावृतं ज्ञानं तेन मुह्यन्ति जन्तवः ॥ गीता ७-१७ ॥

सर्वकर्माणि मनसा संन्यस्यास्ते सुखं वशी ।

नवद्वारे पुरे देही नैव कुर्वन्न कारयन् ॥ गीता ७-१३ ॥

So this is essence of this मन्त्र. To put into two sentences - जीवात्मा is a mixture of अहङ्कार and साक्षी. अहङ्कार is कर्ता भोक्ता, साक्षी is अकर्ता अभोक्ता. This is the gist of this मन्त्र. Now look at the मन्त्र. **द्वा सुपर्णा** – there are two birds. **सुपर्णा** means birds. There are two birds. Referring to what? The अहङ्कार bird and साक्षी bird. The विदाभास and चित्, OC and RC. And what is that nature? **सयुजा**. **सयुजा** means always together, non-separable. And why they are non-separable? Because साक्षी being all-pervading wherever reflection is there the original must be there and therefore they are **सयुजा**, non-separable. And not only that **सखाया** – they are friends having common features. Because generally two individuals become friends only because of common interest otherwise they cannot become friendly. So you go and meet another person talking about गीता, उपनिषत् you are happy and another person who always like shopping - where is 30% reduction, where is 50% reduction and all those things. Then many students say “स्वामिजि, now we have become like fish out of water. Whenever we go we find their topic is so much

different and we are not able to relish that. That is one of the problems of the वेदान्त, if you call it problem. Therefore you have to find somebody who is also having similar interest. So therefore सखाs must have common features समान आख्यानौ or समान ख्यानौ and here also these two birds are friends because both have got common features. What is the common feature? Both are चैतन्यम्. One is बिम्ब चैतन्यम् therefore bright and another is प्रतिबिम्ब चैतन्यम् that is also bright. Just as original Sun also is bright, reflected Sun also is bright. In fact reflected Sun also can illumine the room. Thus these two अहङ्कार and साक्षी birds परिष्वजाते – they are present. Literally it means they have embraced. Here embracing means they are located, they are available, they are present. In what? समानम् वृक्षम् – one and the same tree. तयोः – of these two birds अहङ्कार and साक्षी. अन्यः स्वादु अति. One bird eats constantly like some people because fridge is available all the time putting something in the mouth. So स्वादु अति – with relish, with involvement one bird eats पिप्पलम्. पिप्पलम् means the fruit. And what is that bird? The अहङ्कार bird. The fruit is what? सुख-दुःख कर्मफलम्, which is a constant process except in deep sleep at all the other times we are eating our कर्मफलम्. Even in our स्वप्न we are eating कर्मफलम्. You should remember some of the प्रारब्ध कर्म is exhausted in dream also. Otherwise without reason why should you get nightmare? Without any reason why should you get nice वेङ्कटाचलपति दर्शनम्? So you don't use your will; when your will is not involved whatever happens is कर्म. And therefore even स्वप्न अनुभव is प्रारब्ध कर्म, जाग्रत

अनुभव is प्रारब्ध कर्म, all this कर्म is the अहङ्कार eats. Whereas अन्यः – the other one, the साक्षी चैतन्यम्, अनश्नन् – does not eat anything at all. Does not undergo any modification also and does not perform any action also, therefore does not travel from लोक to लोक also. It cannot travel. When asked whether it is going to स्वर्ग or नरक what to tell? It doesn't go to स्वर्ग or नरक, स्वर्ग and नरक are in that साक्षी चैतन्यम्. But the conditions of the स्वर्ग and नरक do not affect the साक्षी चैतन्यम्. Therefore अनश्नन्, अनश्नन् means without eating. In the case of bird अनश्नन् should be translated as without eating, in the case of साक्षी it should be translated as without experiencing. So the other one remains without experiencing. How? अभिवाकशीति – Witnessing the whole process, witnessing the whole process or illumining the whole process, blessing the whole process without involvement. And both these things together is called जीवात्मा. According to context we have to take the meaning. Now the next मन्त्र talks more about this साक्षी. Continuing;

Verse No. 3.1.2

समाने वृक्षे पुरुषो निमग्नोऽ

नीशया शोचति मुह्यमानः ।

जुष्टं यदा पश्यत्यन्यमीशमस्य

महिमानमिति वीतशोकः ॥ २ ॥

Now in this मन्त्र what is संसार and what is मोक्ष is talked about. So, संसार and मोक्ष do not depend upon any action at all, any process at all. संसार and मोक्ष depends upon which

part of the जीवात्मा I own up. Do you understand which part of जीवात्मा means what you should remember? In the previous मन्त्र I have said that जीवात्मा is mixture of साक्षी part and अहङ्कार part. Of these two any one of these two you claim as myself. You can say “I am अहङ्कार backed by साक्षी” or you can claim “I am the साक्षी functioning through the अहङ्कार”. Just a small shift. What are the two possibilities? I am अहङ्कार backed by साक्षी. Once I claim myself as अहङ्कार then what are the consequences? First of all I am located, कर्ता, भोक्ता, पुण्यम्, पापम्, सञ्चित, आगामि, प्रारब्ध, पुनर्जन्म, then worry about children performing श्राद्ध, because अहङ्कार requires all those things. In short, संसारि. So the moment I identify with अहङ्कार and claim myself as अहङ्कार, at that moment I am संसारि. But when I shift my identification from अहङ्कार to साक्षी, then there is a new vision I am not अहङ्कार but I am the साक्षी functioning through अहङ्कार. Thus अहङ्कार is like the spectacles that I use to see the world. And that is why you find in waking and dream stage I am using my अहङ्कार therefore I contact the world. In deep sleep state the अहङ्कार medium is resolved. I am there or not? अहङ्कार is resolved but I am still there without transacting with the world. Thus I am the साक्षी using अहङ्कार sometimes, not using अहङ्कार sometimes. When do I use अहङ्कार? In the waking state. Now are you using

अहङ्कार? Suppose you are not using अहङ्कार you cannot answer to this question because you will not be listening at all. So through the अहङ्कार you listen to me, the moment you dose off you the साक्षी are there, अहङ्कार medium is set aside, therefore my poor talk is not heard by you. Therefore, I am the साक्षी using अहङ्कार in जाग्रत् स्वप्न and not using अहङ्कार in सुषुप्ति. Like using the spectacles and removing the spectacles or using the contact lens, using the अहङ्कार contact lens in waking state and not using अहङ्कार contact lens during sleep. Therefore whether I claim myself as अहङ्कार or साक्षी the उपनिषत् says it is your choice. Claim yourself as अहङ्कार and suffer, claim yourself as साक्षी and be free, whether you are bound or free is not in God's hand, not in other people's hand, your hasband's or wife's or government's hand, whole freedom is in your hand depending upon which part you identify. The उपनिषत् first talks about the ignorant people who identify with अहङ्कार and cries. So he says पुरुषः. पुरुषः means the ignorant जीवात्मा. समाने वृक्षे – which is there in the same tree as the परमात्मा. So the ignorant जीवात्मा which is perched on the common tree. निमग्नः समाने वृक्षे. निमग्नः means immersed in the अहङ्कार and once I am identified with the reflection, through the reflection I will be connected to what? Reflecting medium, the mind I am identified with, through the mind I will be

connected to what? The body. Thus once I am immersed in अहङ्कार I am immersed in body-mind-complex. And therefore all the time thinking of the body-mind-complex because that is the whole I. And therefore how to immortalize the body, which is impossible. So I will have impossible expectation, which will make my life miserable and not only I am immersed in the body, through the body I will be immersed in varieties of relationships and every relationship शङ्कराचार्य writes elaborate भाष्यम् पुत्रे नष्टे अहम् नष्टः पुत्रे पुष्टे अहम् पुष्टः when पुत्र grows I also grow when he is small I am also small when his examination comes I also get examination. So स्वामिजि I cannot come to the class. Why? Child's examination. For child's examination why should you miss your class. Child's examination is our examination. So this is called निमग्नः immersed. I don't say therefore you should not help. Do help but here anxiety indicates total तादात्म्यम्, अभिमानम्. So once I am immersed in the body-mind-complex, what happens? मुह्यमानः – I am deluded, I am confused, I get subjectivity, I lose my objectivity. And what do you mean by losing the objectivity. Very simple whenever I read in a newspaper the obituary column, the death of people, how do I look at it? It is a common phenomenon - if you come, you have to go. Everybody who has come one day has to go. And after गीता study we will quote also

जातस्य हि ध्रुवो मृत्युः ॥ गीता २-२७ ॥

Great philosophers and we know that death cannot be avoided, all those things we very clearly know but the moment it happens around then I am not able to accept it as a fact, I resist. Resisting a fact is because of losing the objectivity. Any resistance of a fact is because of subjectivity. Once I am **अहङ्कार**, subjectivity has come and therefore most of the facts of the life I will not be able to swallow. Growth becomes problem, grey hair becomes **महा** problem, hairlessness become still greater problem, wrinkles become big problem. Everything becomes problem somebody calls me uncle or aunty becomes big problem. Why are you calling me aunty? I am still young. You can call me sister, not aunty. Somebody calls uncle, this fellow gets so wild. All small things becomes big issues. And therefore **मुह्यमानः**, delusion. Expectation of physical immortality is delusion, expectation of physical security, we want to give security to the body, the body is the most insecure thing in the creation. And to give security to the body we acquire so many things, which themselves are insecure. So therefore money I get for insecurity to avoid in security problem, now I am worried about the security of the money. So there is no physical security which I expect. And you find the higher you go the insecurity is more. Now you need not be surrounded by any Black Cats. But after you

become a chief minister or prime minister you should be more secure because of higher position. More insecure! So therefore expectation of security becomes failure, expectation of fulfillment becomes failure, almost every expectation is wrong expectation, misplaced expectation, which is called delusion. So **मुह्यमानः**. And **अनीशया** – he becomes helpless because as **अहङ्कार**, as body-mind-complex my very life is dependent on umpteen factors, basic is food, clothing and shelter and there afterwards so many people I depend upon, therefore gas problem, bus problem, train problem, this problem, that problem, biggest is servant problem, and then if you have got a car then car problem, driver problem, so therefore **सर्वम् परवशम् दुःखम्**. The more you depend on external factors, the more unpredictable your life becomes. That is called helplessness, **अनीशा**. So, **मोह** is over, **अनीशा**, **अनीशा** means helplessness. **कार्पण्यदोषोपहतः**. And then what is the next consequence? If this two have come the next consequences is **शोचति** – all the time grieving. **शोक** and **मोह**.

अशोच्यानन्वशोचस्त्वं प्रज्ञावादांश्च भाषसे । ॥ गीता २-११ ॥
विषीदन्तमिदं वाक्यम् ॥ गीता २-१ ॥

So, **अर्जुन-विषाद-योगः** that is inevitable. Therefore, **शोचति** means he grieves. How do you know? Seeing the face itself one can know. There is no smile. As a baby you were all the time bubbling with a smile and we don't require any joke for

smiling. So now even for a best joke I cannot smile. So the loss of smile, humor is gone, even the Laurel and Hardy he cannot enjoy, Charlie Chaplin he cannot enjoy. What is the use of life if it is not meant for enjoyment? Whereas ज्ञानि is one who doesn't require anything, everything is like a joke for him. So therefore शोचति this is the lot of अज्ञानि जीवात्मा. Then what about hero? ज्ञानि जीवात्मा, like us, so what about ज्ञानि जीवात्मा, our biography? He says यदा अन्यम् पश्यति – when this intelligent person साधना चतुष्टय सम्पन्न अधिकारि, after doing sufficient आत्मा-अनात्मा विवेक, विदाभास-चित् विवेक, अहङ्कार-साक्षी विवेक, वाच्यार्थ-लक्ष्यार्थ विवेक having done sufficiently, अन्यम् पश्यति – this person recognizes the साक्षी as his original nature. अहङ्कार as incidental. Now the question is how do you know साक्षी is my original nature or अहङ्कार is my original nature? What is incidental and what is intrinsic? To put in संस्कृत, what is आगुन्तकम् and what is स्वाभाविकम्, how to recognize? Very simple. Suppose you have got hot water. You say heat is not intrinsic nature of water but it is only incidental nature of water. Why? Because if heat were intrinsic nature of water, then what would happened? Water will be eternally always hot. The very fact that water is hot sometimes and not hot sometimes indicate heat is incidental. What is the law? What is incidental comes and goes, whereas heat is the intrinsic

nature of fire and not incidental. How do you prove? Because if heat is incidental for fire what will happen? The fire will be cold sometimes. But you know that fire is ever hot indicating it is intrinsic nature. Now वेदान्त asks the question अहङ्कार is incidental or intrinsic? For that what is the answer? Whatever is always with me is intrinsic whatever is only temporary has to be incidental. अहङ्कार is incidental, why? In जाग्रत् and स्वप्न अहङ्कार is there. And in सुषुप्ति what happens to my individuality? I am no more located in सुषुप्ति. That is why when we go to bed we are very careful about where to lie, mattresses and pillows are properly put. For many people after sleep you will find that it will be other way round, like leg will be on the pillow and head will be somewhere else. Why? Because देशः नास्ति, कालः नास्ति, relations नास्ति,

अत्र पितापिता भवति मातामाता ... चाण्डालोऽचाण्डालः
पौलकसोऽपौलकसः श्रमणोऽश्रमणस्तापसोऽतापसः भवति ॥
बृहदारण्यकोपनिषत् ४-३-२२ ॥

बृहदारण्यक उपनिषत् says all your individualities are gone indicating that it is only your incidental nature. Unlocated pure Consciousness you are in सुषुप्ति, in deep sleep. How do you know, that I am Consciousness? Because the सुषुप्ति is illumined awared and therefore the Consciousness principle

alone was there. This is called विचारः. This is called enquiry, incidental-intrinsic enquiry. Not Incidental enquiry. Incidental –intrinsic-topic enquiry. So, यदा अन्यम् पश्यति, when one recognizes the intrinsic nature of साक्षी चैतन्यम्, and what is the nature of that साक्षी चैतन्यम्? जुष्टम् – the adorable one, the nobel one, the great one, the wonderful one, नित्यशुद्धबुद्धमुक्तस्वभावः,

यतदद्रेश्यमब्राह्ममगोत्रमवर्णमचक्षुःश्रोत्रं तदपाणिपादम् । ॥
मुण्डकोपनिषत् १-१-६ ॥

Appears as though you have heard it. That is from मुण्डकोपनिषत्. Therefore, the one who is eternal, all-pervading Consciousness. जुष्टम् means पूज्यम्, adorable. So this you have to compare with the previous miserable जीवात्मा, who is identified with अहङ्कार, therefore three problems मोह, अनीशा and शोक. Here he is all आनन्द. And ईशम्. There it was अनीशा, here ईशः. ईशः means the master of the whole universe because the original Consciousness is the substratum in which bodies arise and resolve, body depends upon food, clothing and shelter but not the pure Consciousness. It lends existence to everything and that ईशम् he recognizes. And not only he recognizes the साक्षी, अस्य महिमानम् – he also recognizes the glory of the साक्षी, which is सत्त्विदानन्द स्वरूपः, सत्यम् ज्ञानम् अनन्तम् ब्रह्म. Therefore,

the wise जीवात्मा says अहम् ब्रह्मास्मि and the ignorant जीवात्मा says अहम् भ्रमः अस्मि. Only a small difference. One is ब्रह्मन् and another is भ्रमः. So he is confused, and here he is fine. So, अस्य महिमानम्, the glory he recognizes. And after recognizing the glory what is his condition? वीतशोकः – he is free from all the grievances, there are no complaints, I am ok, you are ok, and everything is ok. Ok, ok, ok. And even after recognizing the साक्षी अहङ्कार will continue to be limited but from my साक्षी स्वरूप the अहङ्कार limitations and problems become insignificant like a pin prick.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते ।

तयोरन्यः पिप्पलं स्वाद्वत्यनश्नन्नन्यो अभिचाकशीति ॥ १ ॥

समाने वृक्षे पुरुषो निमग्नोऽनीशया शोचति मुह्यमानः ।

जुष्टं यदा पश्यत्यन्यमीशमस्य महिमानमिति वीतशोकः ॥ २ ॥

In this third chapter the teacher is going to summarize the main teaching जीवात्मपरमात्मा ऐक्यज्ञानम्. Then the teacher is going to talk about ज्ञानसाधनानि, the preparatory disciplines and then the teacher will talk about ज्ञानफलम्, the benefit of knowledge in the form of जीवनमुक्ति and विदेहमुक्ति. In the first three श्लोकs the teacher is summarizing the main teaching the जीवात्मपरमात्मा ऐक्यज्ञानम् through a beautiful analogy of two birds seated on a tree. So, this पक्षिकल्पना is well known in the scriptures and there we saw the two birds represent विदाभास or प्रतिबिम्ब चैतन्यम् and चित् otherwise known as बिम्ब चैतन्यम्, the original and reflected Consciousness. Of this विदाभास has got a location because it is reflected in the mind. Wherever the mind is there, the विदाभास is there. And this विदाभास has modification, this विदाभास can travel from one place to another, when the mind the reflecting medium travels. And therefore is कर्ता भोक्ता अंशः. We can say this is our inferior nature. The lower nature of जीवात्मा is विदाभासः. And the very जीवात्मा has got a higher nature also, which is the चित्

aspect, which is the original Consciousness, which is not confined to the mind alone, which is all-pervading. And this original चित् “I” do not travel at all, even when the mind travels from one place to another only the reflection travels “I” the original Consciousness do not travel, I do not have any modification, I am अकर्ता अभोक्ता. So thus one bird represents my inferior nature, another bird represents my own superior nature. And जीवात्मा is a mixture of both the inferior व्यावहारिक nature and superior पारमार्थिक nature. Of these two natures or aspects I can own up anyone as myself that is my choice. If I am going to own up my कर्ता भोक्ता nature then I had it because I have to constantly engage myself in varieties of actions and I am going to acquire आगामि and of course there is a big सञ्चित and then प्रारब्ध is there to take me up and down. Thus I will be a संसारि going from body to body. On the other hand I have got a choice to own up my superior साक्षी स्वरूपम् also, the original Consciousness also, which is अकर्ता अभोक्ता nature, which is अहम् ब्रह्मास्मि. And the उपनिषत् says unintelligent people own up the inferior nature and suffer whereas that discriminative ones own up the superior nature and revel. That is what we saw in the second मन्त्र.

समानेवृक्षेपुरुषोनिमग्नोऽनिशया शोचति मुह्यमानः ।

The first part of the मन्त्र represents the ignorant people who own up the inferior nature of चिदाभास and when I say चिदाभास it includes the mind also because mind is never away from चिदाभास. So identification with चिदाभास means identification with the mind, which means identification with body because body is connected with mind, which means identification with all the other externals also. Because through the body alone I have all relations like father, mother, husband, wife, child, son, daughter, house every connection is through the physical body. Therefore, once a person marries a girl then simultaneously so many in-laws come. Similarly, if a person marries one body then infinite in-laws. Similarly one body simultaneously I have so many सङ्गs. And once there are associations अनीशया शोचति मुह्यमानः my life is not under my control. That is why they say until a person gets a son-in-law his life is governed by nine planets, after getting a son-in-law he gets the tenth planet. I didn't say the scriptures say जामाता दशमो ब्रह्मः. And what is the definition of a planet? A planet which influences you but which you cannot influence. So planet is defined as that which influences your life but whose motions you cannot control. Similarly जामाता is one whom you cannot control but whose life controls you, not directly but through your daughter. So that is called अनीशा, helplessness whereas the other one जुष्टं यदा पश्यत्यन्यमीशमस्य so when an intelligent person owns up the higher साक्षी स्वरूपम्, जुष्टम्, ईशम्, not only he owns up this साक्षी स्वरूपम् but Its glory also. What is the glory? नित्य स्वरूपः, शुद्ध स्वरूपः, सर्वगत स्वरूपः, असङ्ग स्वरूपः, all

these glories when he owns up, वीतशोकः, he is free from all grief, which is called as जीवन्मुक्ति. Continuing;

Verse No. 3.1.3

यदा पश्यः पश्यते रुक्मवर्णं
कर्तारमीशं पुरुषं ब्रह्मयोनिम् ।
तदा विद्वान् पुण्यपापे विधूय
निरञ्जनः परमं साम्यमुपैति ॥ ३ ॥

So, ज्ञानम्, ज्ञानफलम् are talked about in these verses. First two lines talk about the knowledge, then the later two lines talk about the फलम्. So, पश्यः पश्यते. पश्यः means a discriminative person. Because discriminating the विदाभास and चित् requires an extremely subtle intellect because the discrimination cannot be physically done. In the waking state I am the located Consciousness, in the sleep state I am the unlocated Consciousness. I should not own up the located Consciousness as myself but I should own up the unlocated Consciousness as myself. Location belongs to the body, location belongs to the mind but the location does not belong to the Consciousness. Location is a sense that I developed in the waking state. So the unlocated I is my original nature, the location that I feel is incidental nature. But what we are thinking now? This location we take as our real nature, the unlocated one as the incidental; all topsy-turvy. And we say that वेदान्त talks upside down. So when we are upside down

everything normal will appear upside down only. So therefore location is incidental, non-location is my intrinsic nature. So this discrimination requires a very very sharp intellect, सूक्ष्म बुद्धि is required. And such a person is called पश्यः – a seer, a man of discernment, विवेकि. साधना चतुष्टय सम्पन्नः is called पश्यः. And what does he do? पश्यते – he clearly recognizes his higher nature the साक्षी स्वरूपम्, the original Consciousness. And what is the nature of that? We get the description of the साक्षी, स्वमवर्णम् – which is self-evident, which does not require a special experience. Recognition of साक्षी does not require a special experience at all. All other recognitions require special experience and that is the orientation we have and therefore we think साक्षी अनुभव also is a special experience which has to take place at a particular time. This is the worst type of orientation we have and not only we commit the mistake we also say after attending the classes now we have known intellectually what the साक्षी is, only the अनुभव of that साक्षी has not come, स्वामिजि please bless me so saying they will do an extra नमस्कारम् also. So we have to repeatedly tell there is no particular experience called साक्षी experience because साक्षी is evident in and through all particular experiences. Like what? The light is evident whether I see the book or whether I see the mic, whether I see the wall, wall experience is a particular

experience, book experience is a particular experience but light experience is in and through wall experience, book experience, in fact, wall and book experiences are possible because of light experience. Similarly, साक्षी is evident when? We ask counter question, when is it not evident?

प्रतिबोधविदितम् मतम् ॥ केनोपनिषत् २-४ ॥

Therefore पश्यते means he recognizes साक्षी as the self-evident, therefore only ever-evident one. Literally the word रुमवर्णम् means shining like gold. That is the literal meaning. And gold is well known as that which shines always, that is why it is got an ornamental value also. Gold is ever shining, आत्मा is also called golden indicating it is ever-evident. So रुमवर्णम् साक्षिणम् पश्यति. And कर्तारम् – which साक्षी is the creator of whole universe. So here the word कर्ता has to be careful understood. So normally we use the word कर्ता to indicate a संसारि who is कर्ता and भोक्ता. So one meaning of the word कर्ता is a संसारि, who is कर्ता and भोक्ता. There is another meaning for the word कर्ता which is the creator of the universe. In that context कर्ता does not mean संसारि but it means the master. So जगत् सृष्टि स्थिति लय कर्ता. Then a doubt may come, if it doesn't come we have to create that doubt. What is that? The scriptures say ब्रह्मन् alone is जगत् सृष्टि स्थिति लय कारणम्. Here you are saying साक्षी

is the सृष्टि स्थिति तय कारणम्. Tell me which one is the correct? ब्रह्मन् is जगत्कारणम् or साक्षी is जगत्कारणम्? For that what is our answer? साक्षी एव ब्रह्म. साक्षी alone is called ब्रह्मन्. From the standpoint of the individual body it is called साक्षी, the very same Consciousness from the standpoint of the totality it is called ब्रह्मन्. दृष्टिभेदात् नामभेदः न तु वस्तुभेदः. Just like one and the same person looked from the standpoint of the son he is the father, from the standpoint of the wife he is the husband. So दृष्टिभेदात् father, son, brother, husband, many नामs are there but the person is only one. For that I used a technical word I don't know whether you remember सामानाधिकरण्यम्. सामानाधिकरण्यम् means many words revealing one and the same substance. The word साक्षी and ब्रह्मन् are two words but not two substances. Then why two words? Because दृष्टिभेदात्. For that also a technical word is there प्रवृत्तिनिमित्त भेदात्. प्रवृत्तिनिमित्त भेदात् नामभेदः but न तु वस्तुभेदः. Therefore साक्षी is the creator as ब्रह्मन्. And ईशम्. Not only साक्षी is creator, He is ईशः – the sustainer or the ruler also. So ईशम् means ईश्वरम्. So of course, when we say ब्रह्मन् is the creator, ब्रह्मन् is the ruler etc., with the help of the special शक्ति called माया. We need not mention माया but once you say the ब्रह्मन् is the creator it automatically means

शिवः शक्त्यायुक्तः यदि भवति शक्तः प्रभवितुम् ॥ सौन्दर्यलहरी १
॥

But we don't enumerate माया separately because माया is nonseparate from ब्रह्मन्, therefore we don't separately enumerate. Therefore ईश्वर साक्षी is. Then पुरुषम्. पुरुषः has two meanings. One is It is all-pervading पूर्यति सर्वम् इति पुरुषः. And the second meaning is the one who is the indweller in every living being. So पुरि means शरीरम्. पुरुषः means सर्व शरीर वासि, सर्वशरीरस्थः, सर्व अन्तर्यामि is also called पुरुषः. All these are the description of साक्षी. So the intelligent person sees the साक्षी, which is ever-effulgent, which is the creator, which is the ruler, which is the indweller. And ब्रह्मयोनिम् – so which is ब्रह्मयोनि, the one which is the cause of even ब्रह्माजि, the हिरण्यगर्भ. ब्रह्मन्, the निर्गुण ब्रह्म is the cause of ब्रह्माजि, the चतुर्मुख ब्रह्मा. So in संस्कृत two words are there one is ब्रह्मन् another is ब्रह्मा. We should not mix up. ब्रह्मन् is निर्गुण, which is the ultimate cause. ब्रह्माजि is सगुण, who is a product is born out of ब्रह्मन्. If you remember the first मन्त्र of the मुण्डकोपनिषत् it starts with

ब्रह्मा देवानां प्रथमः संबभूव ॥ मुण्डकोपनिषत् १-१-१ ॥

First ब्रह्मा was created. And योनि means the cause. ब्रह्मयोनि means the साक्षी चैतन्यम् is the cause of even the चतुर्मुख ब्रह्मा. And such a साक्षी he recognizes as अहम्. So here instead

of telling साक्षी we should say “I”. I am the creator, I am the sustainer, everything is born in me, everything is sustained by me.

मय्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् । ॥ कैवल्योपनिषत् १-१९ ॥

So when we say that it looks almost you know unassimilable. How is it possible for me to be the substratum of whole thing? To understand this what example you should remember? What example? The dream example. When you are in dream you can never believe that the whole dream-world is resting in you. When do you believe it?

यः साक्षात्कुरुते प्रबोधसमये स्वात्मानमेवादृत्यं ॥ श्री दक्षिणामूर्ति स्तोत्रम् १॥

So when one wakes up to one's real nature then one knows this fact. But here also just an aside point to be noted, very important. When we give the dream example it should be carefully understood. From the dream when we wake up the dream-world disappears, physically disappears. But when I say one should wake up to the higher nature you should not imagine that one day I will wake up in between the class or while meditating in the home. And the moment I wake up what will happen? Just as the dream disappears suddenly all these people will disappear. And there are two problems. If

you take it literally you will never try to wake up because wife and all will go away, nearest, dearest wife, the only child, bank balance all get disappeared. Therefore remember when you wake up to your higher nature this world does not physically disappear, the world is falsified, recognized as नामरूप. Physical disappearance will happen in the dream or for the dream but this world cannot physically disappear in the wake of knowledge. The disappearance is only wisdom just as the pot disappears in the wake of clay knowledge. What does it mean? Pot does not physically disappear, in my understanding there is no substance called pot at all. Because what is the substance? Clay alone is the substance. I handle the pot, I use the pot, I even use the word pot, pot does not physically disappear but in my understanding there is no substance called pot. This is called pot disappearance. Similarly once I know the wood, desk disappears. Disappearance means what? In my wisdom, desk is only name. Similarly for a ज्ञानि the world disappears. Means what? It will remain as it is, in his wisdom the substance is ब्रह्मन् and there is no substance called world other than ब्रह्मन्. So this is called ज्ञानेन प्रविलापनम्, dissolving through knowledge, not physically. The physical dissolution also when it happens if you ask, during विदेहमुक्ति. Since you don't have the body, mind and intellect then there is no question of you

seeing the universe. The world will disappear only during विदेहमुक्ति and not during जीवन्मुक्ति. So तदा – then. Then means आत्मज्ञानेप्राप्ते सति, विद्वान् – so this wise person विधूय – destroys, wipes off. Wipes off what? पुण्यपापे – wipes off both पुण्यम् and पापम्. So this is an important line to be noted because here the उपनिषत् says when the wise person gets मोक्ष he throws away both पापम् and पुण्यम्. From this what do we understand? पुण्यम् also falls within संसार. पुण्यम् also falls within bondage. When you compare पापम् and पुण्यम्, पुण्यम् is superior like iron shackle and golden shackle. Certainly golden shackle is golden. But it is also a shackle only. And therefore मोक्ष means going not only beyond पापम् but going beyond पुण्यम् also. That is why कृष्ण said in the गीता,

सर्वधर्मान्परित्यज्य मामेकं शरणं व्रज । ॥ गीता १८-६६ ॥

you have to transcend both पुण्य and पाप. And people ask the question how to give up पुण्यम्? To destroy the पापम् you do पुण्यम्. Now to remove the पुण्यम् what do you do? To do पापम्? Then what will happen? To destroy the पापम् again you have to do पुण्यम्. What will you do? You can do only two types of activities. Your activity will be either पुण्यम् or पापम्. पुण्यम् destroys पापम्, पापम् destroys पुण्यम्, that means always you will be stuck with either पुण्यम् or पापम्. How to do सर्वधर्मपरित्याग? शङ्कराचार्य in his brilliant commentary writes giving up of पुण्य पाप is not in the form of

an action, it is not a physical action, it is not a physical process. Then how do you give up? तदा विद्वान् – knowledge is the only one which takes you beyond पुण्यम् and पापम्. Therefore this ज्ञानि wipes off the पुण्यम् and पापम्. And becomes निरञ्जनः. So निरञ्जनः means pure, blemishless he becomes. So what are the impurities? पुण्यम् is an impurity, पापम् is an impurity and there is a third impurity which is the cause of both. You know what is the cause of both? Ignorance is the cause of both, that is the basic original sin. So what in the other religion they call original sin for which they say you surrender to this person or that person then all sins will go away, you will get forgiveness and the other person will die for your sin's and all those things; वेदान्त says “nothing doing, your basic sin is ignorance.” And that also not sin because you have not committed it, everybody finds himself or herself with ignorance. Therefore, having ignorance is not a sin, perpetuating the ignorance is a sin and that ignorance sin will not go by any method other than ज्ञानम्. So surrendering to some prophet, going to some church or mosque or temple etc., they will purify the mind alright but ultimately if the original sin should go, what should you do? You have to come regularly to class. Means what? Somewhere you have to acquire knowledge. Therefore निरञ्जनः – he becomes spotless, immaculate he becomes. And परमम् साम्यम् उपैति – he attains total oneness with ब्रह्मन्. परमम् साम्यम् means total oneness with ब्रह्मन् he attains, he merges into ब्रह्मन् without motion. Because otherwise by mergers what we take? By traveling you take a few steps and भगवान् takes a few steps,

then finally you merge with him. No. There is no physical merger because there is no physical distance between जीवात्मा and परमात्मा, division is only notional and therefore merger is dropping the notion of division. My merger into the Lord is dropping the notion that I am away from the Lord. The dreamer merges into the waker by travelling how many kilometers? No travel at all because the dreamer is never away from waker. The pot space is never away from total space. Therefore merges means drops the notion of division. भेदबुद्धिनाशः एव ऐक्यम्. Continuing;

Verse No. 3.1.4

**प्रणो ह्येष यः सर्वभूतैर्विभाति
विजानन् विद्वान् भवते नातिवादी ।
आत्मक्रीड आत्मरतिः क्रियावा-
नेष ब्रह्मविदां वरिष्ठः ॥ ४ ॥**

Again ज्ञानम् and ज्ञानफलम् are given in this मन्त्र also. विद्वान् विजानन् – so the wise person recognizes, knows. प्राणः. So here we have to carefully note, the word प्राणः means ब्रह्मन्. Normally the word प्राणः means the पञ्चप्राणःs but in this context the word प्राणः means ब्रह्मन्. That because of which everything is alive. So normally what do we think? We are alive because of प्राण. That is why when somebody is dead, what do we say? प्राणः has left. This is our general idea. A person is alive because of प्राण but the scriptures say that the प्राण itself is capable of enlivening the body only because of

the borrowed Consciousness which it receives from आत्मा. So आत्मा blesses प्राण with Consciousness and that प्राण blesses the physical body. So it is only lending the borrowed चैतन्यम् to the body, प्राण borrows Consciousness and lends it to the body. Therefore प्राण is generally considered to be enlivener but the ultimate one which enlivens is आत्मा alone. Therefore it is called प्राणः. And what type of ब्रह्मन् it is? यः सर्वभूतैर्विभाति – so the ज्ञानि recognizes that ब्रह्मन् which alone appears in the form of the whole creation, which alone appears, manifests in the form of the whole creation. Why do we say so? We have seen that in the second chapter 1st section we elaborately saw how ब्रह्मन् alone is the जगत्कारणम् and therefore ब्रह्मन् alone becomes everything. And in the last मन्त्र there we saw,

पुरुष एवेदं विश्वं कर्म तपोब्रह्म परामृतम् । ॥ २-१-१० ॥

And again in the second chapter 2nd section also we concluded,

ब्रह्मैवेदममृतं पुरस्ताद् ब्रह्म पश्चाद् ब्रह्म दक्षिणतश्चोत्तरेण । ॥ २-२-१२ ॥

ब्रह्मन् being the very cause, you know that the cause alone appears as every effect. And therefore to see ब्रह्मन् I need not look upwards or downwards; whatever I am saying is different

manifestations of ब्रह्मन् or ब्रह्मन् with different नामरूपs. So like they sing that भजन I like that भजन,

हर देश में तू हर वेश में तू तैरे नाम अनेक, तू एक ही है।

Just in four lines they have given the essence of the whole वेदान्त. So तू means you. So you are there हर देश में – in every place you are, हर वेश में तू – in every वेश (form) you are, तैरे नाम अनेक – your names are many but तू एक ही है – your names are many but you are one. सामानाधिकरण्यम्. So where should I turn to recognize ब्रह्मन्? Should I close my eyes? If I close then outside also ब्रह्मन्, inside also ब्रह्मन्. Therefore, the उपनिषत् says सर्वभूतैः – in the form of every living being ब्रह्मन् alone is shining. And विद्वान् विजानन् – the wise person knows this ब्रह्मन् and recognizes this ब्रह्मन् everywhere through the third eye of wisdom. The ordinary eyes will see difference but the eye of wisdom will see this एकता. And then what will happen because of that? न अतिवादी भवते. So the more the wisdom gives him fullness he becomes more silent. So one of the signs of संसार is talkativeness, always talking is sign of incompleteness, संसार. You know empty pot makes maximum noise. Because we are so empty, so talkative that even if nobody is there we will talk to ourselves, the outpourings of a solitary brain. So what is the sign of a ज्ञानि. न अतिवादी भवति – he is not a talkative

person, he is so full and so complete he is मौनि. But that does not mean he doesn't talk at all. That is another problem because transaction requires talking, if not at least teaching requires talking. Some people say, that is why he talks in मौनम्. मौनव्याख्या प्रकटित So दयानन्द स्वामिजि always says don't take teaching in silence in the literal sense. In silence no teaching can take place. With teaching itself one doesn't understand then with silence what are we going to understand? No, no, no, he has got मुद्रा. If you see the मुद्रा what will you understand? As I said earlier so seeing this मुद्रा one person concluded that दक्षिणामूर्ति also is using snuff, I knew now only. So no मुद्रा means anything without explanation. चिन्मुद्रा is meaningful only when I talk for one hour

अङ्गुष्ठतर्जनीयोग मुद्राव्याजेन देहिनाम् । श्रुत्यर्थं ब्रह्मजीवैक्यं
दर्शयन्नोऽवताच्छिवः ॥

I have to explain and to explain that I have to teach the entire उपनिषत्. Any मुद्रा is meaningful only after explanation. So during स्वामिजि's talks on the last day a book was distributed "Pearls of Wisdom." In that book there is an article 'What is teaching through silence'. So if a person remains in silence the other person can interpret in any way. Silence can be interpreted as no God. Silence can be interpreted as God is but

cannot be explained. Silence can be interpreted as my ignorance; when we do not know the subject we will remain silent. So one silence can be interpreted in how many ways? As many students are there so many interpretations are possible. So therefore silence teaching has got some other significance, what I want to say is मौनि here means not total silence but here मौनि means talking only as and when it is necessary. So therefore he doesn't talk on the अनात्मा विषया too much because अनात्मा विषया has lost its significance for him. So previously small things, so therefore food items very important. For breakfast what should be there? And coffee, what type of coffee? What is the percentage of decoction? What is the percentage of milk? And what is the percentage of sugar? Whether regular sugar or equal? So therefore whether it is should be in cup or in tumbler? How do I know. They will ask me! Then only I know so many possibilities are there. Whether hot coffee is required or cold coffee is required? दोसै whether crisp or thick? So thus a person spends hours just for उदर निमित्तम् for protecting a body which is going to disappear in a few years or a few months or a few days or a few hours god alone knows. So thus all those अनात्मा things which he considered as extremely important and all the time planning about is next meal and next tiffin and next coffee they lose their significance. Food is required.

यदृच्छताभसन्तुष्टो दृढदातीतो विमत्सरः । ॥ गीता ४-२२ ॥

In fact all the wives also will be happy that they can cook anything. That does not mean wife should exploit. So it is not meant for exploitation, the idea is don't spend too much time on the insignificant अनात्मा. So therefore न अतिवादी means अतिद्वैतवादी न भवति. अद्वैतवादी भवति. Then आत्मक्रीडः. So if he doesn't dwell upon अनात्मा and द्वैतम् how will I get happiness from the world? He says he does not depend upon the world for his happiness, आत्मक्रीडः. These all we have seen in गीता,

यस्त्वात्मरतिरेव स्यादात्मतृप्तश्च मानवः ।

आत्मन्येव च सन्तुष्टस्तस्य कार्यं न विद्यते ॥ गीता ३-१७ ॥

योऽन्तःसुखोऽन्तरायमस्तथान्तर्ज्योतिरेव यः । ॥ गीता ७-२४ ॥

So, कृष्ण brings out this meaning alone in many of his verses. आत्मक्रीडः means the one who is satisfied with himself *as he is*. Self-sufficient, not lacking anything in life, not missing anything in life, not wanting anything in life, self-fulfilled. That does not mean he throws away everything around, whatever he has is bonus or luxury. I told you the difference between luxury and need. Luxury is a thing which you enjoy with the thanks when it is available but which you don't miss when you don't have it. Like a person giving a lift in car. You are prepared for bus that also what sort of a bus where there is no space available in that bus you are prepared to travel

because you don't have a car. And somebody gives a lift it is a luxury for you but if it is not there you are used to that. So luxury is something which you enjoy when it is there, which you don't miss when it is not there. Whereas need is that which you don't enjoy when it is there, just as we don't know the value of our hands and legs etc., until we see a person without a hand or a leg. So need is that whose presence is not noticed and whose absence is terribly felt. For ज्ञानि the whole thing that he possesses is a luxury, his body is a luxury, his mind is a luxury, whatever he has is a luxury. So आत्मक्रीडः, आत्मरतिः – he revels in himself, he enjoys with himself and क्रियावान् and he is engaged in लोकसङ्ग्रहकर्माणि. Because he has nothing to accomplish, he has accomplished the greatest पुरुषार्थ called मोक्ष, which includes all the other पुरुषार्थs.

नैव तस्य कृतेनार्थो नाकृतेनेह कश्चन । ॥ गीता ३-१८ ॥

He has nothing to accomplish and the whole life is in front. Therefore, what will he do? The whole life is available for the society.

लोकसङ्ग्रहमेवापि सम्पश्यन्कर्तुमर्हसि ॥ गीता ३-२० ॥

Therefore, क्रियावान् means he is engaged in लोकसङ्ग्रह, his very presence is blessing to the society. So if you ask about some ज्ञानिs who did not do लोकसङ्ग्रह by travelling all over

but who remained only in one place, what लोकसङ्ग्रह they did? You may get doubt what they did? Their very existence is लोकसङ्ग्रह, their very existence is an inspiration to the society. That रमण महर्षि could be full and complete without owning anything just by mere कौपीनम् alone. कौपीनवन्तः खलु भाग्यवन्तः. It is an inspiration and it is also a teaching for us to know that to be full and complete you don't require anything. As स्वामिजि beautiful puts “*to be happy you require yourself.*” That is all. So therefore he need not go from place to place and establish आश्रम and give talk. His very presence is लोकसङ्ग्रह. And therefore क्रियावान्. And such a person is एषः ब्रह्मविदाम् वरिष्ठः. And this person is the greatest ज्ञानि. So, ब्रह्मविदाम् वरिष्ठः – he is the greatest ज्ञानि. So here also a doubt can come. Can we have gradation among ज्ञानिs also. Because you are saying ‘greatest’ superlative. So वित्, वरीयान्, वरिष्ठः. So once you say he is greatest ज्ञानि then who is greater ज्ञानि and then who is great ज्ञानि. Then once I say there are these levels what will be the difference. And people try to tell the difference also. The ज्ञानि who is active is great ज्ञानि. And the ज्ञानि who is semi-active sometimes he will be activity and now and then he goes to समाधि, he is a greater ज्ञानि. And the one who remains always in the समाधि is the greatest ज्ञानि. So therefore, now you will attempt what? So therefore all these problems will come. So here the

gradation is in this idea. When a person does श्रवणम् consistently and properly ज्ञानम् happily can take place. आत्मज्ञानम् is not at all difficult because आत्मा is all the time evident. So श्रवणेन a person is a ज्ञानि but the problem is that ज्ञानम् is obstructed by two factors.

- i) One is doubt and
- ii) Another is habit, संसार habit.

And what is the संसार habit? I am useless, I am useless, I am useless, even if I don't think the person near me keeps on reminding me 'you are useless, you are useless,' so therefore constant thought is that only, I am helpless, I am useless, I am afraid of my future, this and that, this is called habit, विपर्याय. So a ज्ञानि has got ज्ञानम् but it is obstructed by two factors संशय and विपर्याय. Then suppose a person goes through मननम् then what happens? He is analyzing his doubts and he goes on removing his doubts until there are no doubts at all in his mind with regard to the this teaching and therefore he is a greater ज्ञानि as it were even though ज्ञानम् is the same, previously it was with two obstacles, now it is with only one obstacle. So now two obstructed ज्ञानि and one obstructed ज्ञानि. Who is two obstructed ज्ञानि? One who has done only श्रवणम्. And who is one obstructed ज्ञानि? One has done both श्रवणम् and मननम्. And he has got still one obstacle and what is that? Habit. So through निदिध्यासनम् he removes that

habitual संसार also, comparing other people and feeling jealous, feeling inferiority complex; simple complexion can create complex. So when you remove those habitual notions also even that one obstacle is not there, the obstacle free knowledge or ज्ञानि is called वरिष्ठः. So great ज्ञानि is one who has ज्ञानम् with two obstacles, greater ज्ञानि is one who has ज्ञानम् with one obstacle, greatest ज्ञानि is one who has ज्ञानम् with no obstacle which is called ज्ञाननिष्ठा or स्थिरप्रज्ञा or ब्राह्मी स्थितिः and this ज्ञानि is ब्रह्मविदाम् वरिष्ठः.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

प्रणो ह्येष यः सर्वभूतैर्विभाति विजानन् विद्वान् भवते नातिवादी ।

आत्मक्रीड आत्मरतिः क्रियावानेष ब्रह्मविदां वरिष्ठः ॥ ४ ॥

In the first four मन्त्रs which we have completed, the teacher condenses the Self-knowledge which topic he had discussed previously and the Self-knowledge is shifting the I from the lower-self to the higher-self. The lower-self meaning the body-mind-complex which has got the borrowed Consciousness which is otherwise called अहङ्कार i.e., the lower-self, the limited संसारि I. And behind this body-mind-complex is the original Consciousness, which is not limited by the size of the body-mind-complex. This pure Consciousness is called साक्षी. And this अहङ्कार and साक्षी are always mixed together they cannot be physically separated, whenever I use the word “I”, this “I” is uttered by the mixture of अहङ्कार and साक्षी alone. Neither the pure अहङ्कार can say the word “I” nor can the pure साक्षी utter the word “I”, it is a mixture that is uttering. And when I use the word “I” I can claim pure Consciousness as myself or I can claim अहङ्कार part as myself. The उपनिषत् says don't claim the अहङ्कार part, claim the Consciousness part as yourself. And the reason is that the अहङ्कार part is an incidental feature of mine, it is not my permanent nature. Even in sleep this अहङ्कार is not available whereas the साक्षी alone is my permanent nature. And by owning up this real “I” the benefit that I get is आत्मक्रीडः आत्मरतिः क्रियावान्. Claiming the अहङ्कार I will eternally feel finite, lacking, missing one thing or the

other. As अहङ्कार I can never be complete in life whereas as साक्षी I can never be incomplete. Therefore either claim अहङ्कार and permanently miss something or the other, which is called a संसार or claim साक्षी and enjoy permanent fullness. The choice is ours. Up to this we saw. Continuing;

Verse No. 3.1.5

सत्येन तभ्यस्तपसा ह्येष आत्मा

सम्यग्ज्ञानेन ब्रह्मचर्येण नित्यम् ।

अन्तःशरीरे ज्योतिर्मयो हि शुभ्रो

यं पश्यन्ति यतयः क्षीणदोषाः ॥ ५ ॥

Suppose a person wants to claim the साक्षी as myself, which is otherwise known as pursuit of Self-knowledge, what all preparations he should have? If I have decided to disown my अहङ्कार and if I have decided to own my साक्षी स्वरूप what all preparations I should do, those preparatory disciplines are given in these two मन्त्र - five and six. आत्मज्ञानसाधनानि. How to ripen myself.

उर्वारुकमिव बन्धनान्मृत्योर्मुक्षीय माऽमृतात् ॥

How to grow out of bondage. Many disciplines are mentioned in the scriptures; here the teacher is going to highlight four preparatory disciplines. What what are they?

- i) सत्यम्
- ii) तपस्
- iii) सम्यग्ज्ञानम्
- iv) ब्रह्मचर्यम्.

I will briefly explain this four words then we can go to the मन्त्र proper.

The first discipline is सत्यम्. So in the scriptures the word सत्यम् has got two meanings depending upon the context. One meaning of the word सत्यम् is the परम्ब्रह्म itself, the ultimate reality is called सत्यम्. सत्यम् ज्ञानम् अनन्तम् ब्रह्म. So this सत्यम् is used in the philosophical context, the word सत्यम् indicates ब्रह्मन्, the reality. And in this sense सत्यम् is not a means but it is an end in itself. So thus the first meaning of सत्यम् is the meaning obtaining in the philosophical context and that meaning is ब्रह्मन् and that सत्यम् is not a means but it is *the end*. If you have to translate in English you have to translate it as **Truth** with capital T. Then the word सत्यम् is used in the context of ethics and morality, in the context of values, in the context of morals, in the context of ethics the word सत्यम् is used. There the word सत्यम् is not an end but it is a means and it refers to the avoidance of verbal untruth, not telling a lie. And English if you have to translate it can be translated as truth with small t. So Truth with capital T is end, the truth with small t is means. Truth with capital T is in the philosophical context, truth with the small t is in the ethical context. So here we are talking about truth as the साधनम् and therefore it should be understood as not telling lie. And there also शङ्कराचार्य is very careful *he does not translate the word truth as speaking the truth*. सत्यम् he does not translate as speaking the truth, *he only says you may speak the truth or you may observe silence*. Speaking the truth is not compulsory. If speaking the truth is going to harm the other

people if it is going to be अप्रियम् to others you may avoid speaking, you may observe silence. What is important is never speak untruth. *Either speak the truth or observe silence but never speak untruth.* Therefore, सत्यम् is defined as अनृत वर्जनम्. So when a person is handicapped physically, he is deaf or he is lame, when I tell in front of all the people that he is lame or his deaf I am certainly telling the truth but here telling the truth is going to hurt another person but I need not speak untruth to satisfy him, I need not tell a lie, we need not speak the truth also, we can observe silence. Therefore सत्यम् means not speaking untruth. So this is the first value.

Then the next value is तपः. The word तपस् also has two meanings. One meaning is austerity like उपवास etc., in which I willfully forgo certain physical comforts. Willful giving up of physical comforts to establish my mastery over my own body. When it is not willful then it is not a साधना, it is a torture. I have told you before what is the difference between fasting and starving. In both of them I don't eat food, in starvation it is imposed by someone and therefore I suffer but in fasting it is self-imposed and therefore I don't suffer, on the other hand I master myself. So the difference is purely whether it is willful or imposed. Here one meaning is self-imposed deprivation. This is meaning number one. And the second meaning is concentration of the mind and sense organs, the application of the mind and sense organs, the focusing of the mind and sense organs is the second meaning of तपस्.

मनसश्चेन्द्रियाणां च ह्यैकाग्र्यं परमं तपः । ॥ महाभारते
शान्तिपर्वम् २४२-४ ॥

So these are the two meanings. Now which meaning we should take in this context? शङ्कराचार्य says the उपवास etc., is the तपस् which is in the context of कर्मकाण्ड. In the ritualistic portion of the वेद तपस् means self-deprivation whereas in the ज्ञानकाण्ड portion of the वेद तपस् must be ऐकाग्र्यम्, एकाग्रता. Therefore application of the mind and sense organs is more important for knowledge instead of उपवास and other things. So this is the second साधनम्.

And the third discipline is ब्रह्मचर्येण. ब्रह्मचर्यम् means chastity, sexual purity is ब्रह्मचर्यम्, which is an important discipline for a Vedic student. ब्रह्मचारि means a Vedic student and for him this chastity in the body, words and thoughts is very important and therefore the teacher includes ब्रह्मचर्यम् as a third one.

And the fourth discipline is सम्यग्ज्ञानम्, सम्यग्ज्ञानम् means proper enquiry into the nature of the Self, वेदान्त विचारः. So why do we say proper enquiry? When a detective is trying to find out a criminal he studies the place where the crime has taken place but to make that enquiry he will require an appropriate instruments and also perhaps he takes some clues and study with a microscope or something, he requires proper instrument for enquiry. Suppose he sits in his room and just ask the question 'who is the criminal, who is the criminal, who is the criminal' what will he get? Nothing he will get. So enquiry involves appropriate instruments. *Instrumentless*

enquiry is speculation. Speculation can never be knowledge. Similarly suppose I want to know the आत्मा, I don't employ any appropriate instrument, I sit in meditation and go on asking 'who am I, who am I, who am I' it will lead to only some speculative conclusions, none of them can be knowledge. Therefore, knowledge requires appropriate enquiry. And what is the appropriate instrument? वेदान्त प्रमाणम्, वेदान्त शास्त्रम्. So Self-enquiry is equal to scriptural enquiry. Self-enquiry is Vedantic enquiry. There is no आत्मविचार without वेदान्त विचार and without वेदान्त any type of enquiry is like a detective sitting in his study and go on imagining who will be the criminal which will not let anything. And therefore सम्यक् means in the right direction. And once वेदान्त comes into picture गुरु also will come into picture because वेदान्त and गुरु are complementary. Without one the other is inefficient. A गुरु without वेदान्त also cannot help and वेदान्त without गुरु also cannot help, both must go hand in hand, it is like bulb and electricity. Imagine bulb is there and no electricity, useless. Electricity is there and no bulb, useless. When electricity is there behind the bulb can throw light. Similarly शास्त्र is like bulb without गुरु to touch it cannot. That is why in गुरुस्तोत्रम्, गुरु is given a beautiful title

वेदान्ताम्बुजसूर्यो यः ॥ गुरुस्तोत्रम् ६ ॥

A very beautiful name for गुरु. वेदान्त is like a lotus bud. It has got attractive petals, it can bloom very beautifully, even though the potential is there to bloom it requires, what? The

Sun is required for the lotus to bloom. Without that the lotus is simply a closed flower. Similarly वेदान्त is closed and it can bless a seeker only when the वेदान्त opens up. And you cannot do it physically, it can be opened by only by a special Sun. And who is that special Sun? वेदान्त अम्बुजः. अम्बुजः means the lotus, सूर्यः means the Sun. So गुरु is the Sun, who opens up the Vedantic flower. And with the help of गुरु and शास्त्र when I make the enquiry it is called सम्यग्ज्ञानम्. This is the fourth condition.

All these four conditions are important. Ok, when should I tell the truth? “स्वामिजि I tell truth also.” “स्वामिजि I tell truth now and then.” So the teacher adds नित्यम्. नित्यम् means what? Always. नित्यम् means always. And the word नित्यम् should be added to all the four disciplines, नित्यम् सत्येन, नित्यम् तपसा नित्यम् सम्यग्ज्ञानेन नित्यम् ब्रह्मचर्येण. By practicing these four disciplines what will happen? Come to the fourth line, पश्यन्ति यतयः. यतयः पश्यन्ति. यतयः means the seekers. Those who have got direction in life. Until we choose मोक्ष there is no real direction in life. Our life is like a rudderless boat we can never fix anything as the real goal. Even though certain things appear as the goal you will find sooner or later that goal will not be found as a real goal we will switch over to something else. And by the time you go it is like the horizon going behind. So from distance it appears that the horizon is meeting the earth and if you go nearby it recedes further. Similarly if मोक्ष is not the goal our goals will keep on receding and at any point of life we will not have satisfaction. ‘Something is missing’ that is not known. So this

struggle will continue. The moment मोक्ष as the goal is understood he is called यतिः. यतिः means the one who has got the direction. And once the goal is there thereafterwards whatever you do will fall into appropriate place. Not that after deciding मोक्ष as the goal everybody has to take सन्न्यास, that is not the idea. Even if he enters गृहस्थ आश्रम, even गृहस्थाश्रम will become very very meaningful if मोक्ष is the goal. In fact only if मोक्ष is the goal. That is why in our tradition married life also is called आश्रम. Why do we go to आश्रम? To get मोक्ष. Why do we marry? To get मोक्ष. मोक्ष from what? मोक्ष not from wife but मोक्ष from संसार. If one wants मोक्ष from wife then he need not marry at all. So not मोक्ष from wife but मोक्ष from संसार, getting married becomes meaningful, getting children becomes meaningful, starting industries become meaningful, everything will become meaningful because all of them are cumulatively contributing to my spiritual growth alone. And therefore that person कृष्ण calls

व्यवसायात्मिका बुद्धिरेकेह कुरुनन्दन ।

बहुशाखा ह्यनन्ताश्च बुद्धयोऽव्यवसायिनाम् ॥ गीता २-४१ ॥

The other people they don't have any decisions in life, for a few days they will take some job and then give it up, then they do something else and drop, again take to yoga and drop it, take music and drop it, work for some time and drop it, travel sometime and drop it, they do not know what to do,

அலை பாய்கிறது (अलै पाय्किरुदु - wavering mind) that is the problem. Whereas यतिः is one who has got

direction. And **क्षीणदोषाः** – those people whose mental impurities in the form of **रागद्वेष** have weakened. **दोषः** means mental impurity and the main mental impurity is **राग** and **द्वेष**. When I say the world is source of joy it is called **राग**, when I say the world is source of sorrow it is called **द्वेष**. Which is correct? **वेदान्त** says both are wrong. World is neither a source of joy nor a source of sorrow. World is what? World is world. Then who is the source of joy? I am. Who is the source of sorrow? I am. When I do not know ‘who I am’, I have told you before, unknown ‘I’ is **दुःखहेतुः**, known ‘I’ is **सुखहेतुः**. And as long as I don't understand this fact I will blame the world as either **दुःखहेतुः** or **दुःखहेतुः**. And therefore the life is full of **प्रवृत्ति** and **निवृत्ति**. **राग** leads me to run after things, **द्वेष** leads me to run away from things. Going after and going away, getting and getting rid. This will continue life long. Give this and take that, so many exchange items are also in the news paper, give your old TV and new TV will be given, old house and new house will be given, anything old new will be given. So therefore exchange programs are there, lifelong juggleries of exchanges will go because of the misconception in the form of **रागद्वेष**. **क्षीणदोषाः** means **रागद्वेष** have weakened. So these pure minded matured seekers **पश्यन्ति**, they discover the **आत्मा** by following the above four disciplines. These mature seekers pure seekers discover the **आत्मा** by following the above four **साधन**s. And what type of **आत्मा** they discover? Third line **ज्योतिर्मयः हि शुभ्रः** – the **आत्मा** which is **ज्योतिर्मयः** self-effulgent.

तच्छुभ्रं ज्योतिषां ज्योतिस्तद्यदात्मविदो विदुः ॥ मुण्डकोपनिषत्
२-२-१० ॥

न तत्र सूर्यो भाति न चन्द्रतारकम् ॥ मुण्डकोपनिषत् २-२-११ ॥

There I have elaborately discussed. Consciousness is called ज्योतिर्मयः. And शुभ्रः. शुभ्रः means pure. So these seekers discover the pure Consciousness. And where do they discover? अन्तःशरीर – within their own body, within their own mind in the form of the Witness Consciousness. So वृत्तिनाम् तत् अभावानाञ्च साक्षिरूपेण as that which is the witness of the presence of thoughts as well as the absence of thoughts. So they discover. And how do they discover? Not as an object but as I myself. अपरोक्षतया पश्यन्ति अहम् साक्षी इति पश्यन्ति अहम् ब्रह्मास्मि इति पश्यन्ति. And therefore what is the lesson? These four disciplines are extremely important. Continuing;

Verse No. 3.1.6

सत्यमेव जयते नानृतं

सत्येन पन्था विततो देवयानः ।

येनाऽऽक्रमन्त्यृषयो ह्याम्नाकामा

यत्र तत् सत्यस्य परमं निधानम् ॥ ६ ॥

So in the previous मन्त्र four disciplines were highlighted. Among those four also the teacher wants to emphasize one साधनम् in this context. In fact, every discipline is equally important but in the scriptures in a particular context a particular discipline will be highlighted. And in this context

सत्यम् or truthfulness is highlighted. In the entire scriptures you find the value of telling the truth is repeated again and again so that we know very very clearly that speaking untruth will bring me down spiritually. And that is why in the महाभारत also they say धर्मपुत्र's chariot was not touching the ground but when he told a lie that chariot came down. If that be the case for a simple lie then we all would have been buried so deep that we would have reached America by now. So therefore it is all symbolically presenting. Chariot comes down means what? Spiritually we are coming down. So if this awareness is very much there then we will begin to study our lies. Statistically, we have to study what all different types of lies are told. Ingenious type of lies, white lie, black lie, colorful lies etc. So once we study then we can just take up what are the avoidable lies and you know that most of them or many of them are avoidable lies. And there also we can classify - easily avoidable lies, without difficulty avoidable lies, then with more difficulty avoidable lies, if you really make a statistical study and work on it we can reduce it to very very minimum. And once we are able to reduce it to minimum we can seriously think of प्रयश्चितम्. At this moment if we have to think of प्रयश्चितम् the problem will be we will have no time for anything other than प्रयश्चितम्. Therefore reduced to quantity and quality then start attacking those lies

also, it is a long way to go but there is no option at all. Because all the उपनिषत्s uniformly declare that without the ethical सत्यम् the philosophical सत्यम् cannot be accomplished. Do you understand the meanings for these two words? Ethical सत्यम् means सत्यम् as a value, philosophical सत्यम् means ब्रह्मन् as the reality. Ethical सत्यम् is called व्यावहारिक सत्यम्, philosophical सत्य is called पारमार्थिक सत्यम्. Without व्यावहारिक सत्यम् पारमार्थिक सत्यम् is impossible. And therefore first the व्यावहारिक असत्यम् should start disturbing us, because the biggest problem that we face is we are so used to lying that whatever initial prick of the conscience was there that pricking also has stopped long before; we are habituated to that. So which indicates very very serious problem. It is like a silent BP which is a killer. Why it is called a killer? It is there in me and I am not aware of that. If a disease gives pain to me it is a good indication because god is taking my attention by giving pain. Therefore pain is the sign of health. If there is no pain and inside there is some disease like pressure or cancer it is not a good news at all, it is a bad news. Similarly violating the values should disturb me that is the indication of a healthy mind. And if the violation of the values has stopped disturbing me it is not that I am ज्ञानि, because it has been said that for ज्ञानि no such disturbances will be there, so a person can say “स्वामिजि, I am undisturbed,

even if I tell hundred lies I won't get disturbed." You should not say I am therefore स्थितप्रज्ञः अस्मि. Therefore the first sign is pain in the violation of values. It is the sign of spiritual health, it is the sign of mental health. And once the pain begins, we will have to get rid of the pain and the only way of getting rid of the pain is removing the cause of the pain. Thus every lie should start afflicting me and it should disturb my sleep and it should disturb my eating. Then we will be telling with disturbance only but when that disturbance comes it is an indication of the beginning of spirituality. The most disturbing trend is now the disturbance itself is not there. "स्वामिजि, it is wonted to tell like that. Or else how to get things done?" They give hundreds of excuses but it doesn't pain. And therefore the उपनिषत् highlights सत्यम् एव जयते. So the truthfulness as a value alone wins. Wins what? Truthfulness alone wins मोक्ष for a person. Here victory is not a victory in a cricket match or anything, because this is an Upanishadic book, it is not dealing with local victory in local matches and local business. वेदान्त is not interested in materialistic victory, वेदान्त is interested in spiritual victory. So truthfulness alone wins spiritual victory for a person. And what do you mean by spiritual victory? Peace of mind, values alone can bring peace of mind, by violation of values one can get perhaps material prosperity and comfort. We always differentiate comfort and

peace. Comfort is physical, peace is mental. Values may not give physical comfort, may give physical comfort whereas values definitely gives mental peace and ultimate मोक्ष. In मैत्रेयी ब्राह्मणम् याज्ञवल्क्य decides to take सन्न्यास. And he had two wives. And he calls मैत्रेयी and says that I am going to quit and therefore whatever property I have, whatever I have, I am going to divide between you, you are free. And therefore you come. He calls मैत्रेयी.

उद्यास्यन्वा अरेऽहमस्मात्स्थानादस्मि हन्ता तेऽनया कात्यायन्यान्तं करवाणीति ॥ बृहदारण्यकोपनिषत् २-४-१ ॥

The other wife's name is called कात्यायनी .So don't concentrate on याज्ञवल्क्य having two wives, that is all different issues. Just think of the Vedantic part. You should know where to focus and where not. Ok. So, कात्यायन्या अन्तम् करवाणि. The property should be properly divided. Then मैत्रेयी asks याज्ञवल्क्य,

यन्नु म इयं भगोः सर्वा पृथिवी वित्तेन पूर्णा स्यात्कथं तेनामृता स्याम् ॥ बृहदारण्यकोपनिषत् २-४-२ ॥

हे याज्ञवल्क्य! tell me one thing. Suppose I get all the wealth up on the earth will I get पूर्णत्वम् by that? You are giving me a few properties of yours, even if you are going to give me entire earth with all the wealth underneath also, with all the gold mines and diamond mines, will it give me पूर्णत्वम्?

नेति होवाच याज्ञवल्क्यः ॥ बृहदारण्यकोपनिषद् २-४-२ ॥

If it will give पूर्णत्वम् then I would not have taken सन्न्यास. The very fact that I am taking सन्न्यास is because it cannot give पूर्णत्वम्. Then what can they give? All the wealth can give you what?

यथैवोपकरणवतां जीवितं तथैव ते जीवितं स्यात् ॥
बृहदारण्यकोपनिषद् २-४-२ ॥

Just as a person with many gadgets like AC, special room and all those things उपकरणवताम् जीवितम्, which will be comfortable physically तथैव ते जीवितं स्यात्, money will guarantee only physical comfort.

अमृतत्वस्य तु नाशास्ति वित्तेन ॥ बृहदारण्यकोपनिषद् २-४-२ ॥

Any amount of money and the things bought by money cannot give पूर्णत्वम् or fulfillment. So here याज्ञवल्क्य makes a difference between comfort and peace. And then the story goes further. मैत्रेयी says,

येनाहं नामृता स्यां किमहं तेन कुर्याम् ॥ बृहदारण्यकोपनिषद् २-४-३ ॥

I am also not interested in comfort, I am interested only in peace and पूर्णत्वम् and therefore tell me what should I do?

Then याज्ञवल्क्य says, मैत्रेयी I was looking for some disciple,

प्रिया बतारे नः सती प्रियं भाषस एह्यारस्व व्याख्यास्यामि ते ॥
बृहदारण्यकोपनिषत् २-४-४ ॥

If you want पूर्णत्वम् it is not the external wealth that I will give you, if you want पूर्णत्वम् I will give you the internal wealth.

आत्मा वा अरे द्रष्टव्यः श्रोतव्यो मन्तव्यो निदिध्यासितव्यो
मैत्रेयी ॥ बृहदारण्यकोपनिषत् २-४-५ ॥

So saying he gives आत्मज्ञानम्. Therefore people ask the question by following values we cannot get anything people argue, by following values we may not get money and comfort but the शास्त्र promises by following one will get what? The पूर्णत्वम् and that is here given as सत्यम् एव जयते. And that एव is very important. It is not truthfulness *also* wins but truthfulness *alone* wins. So, alone is commented further for clear understanding. न अनृतम्. Untruthfulness can never give you spiritual growth, inner peace it can never give you. So thus सत्यम् is important for आत्मज्ञानम्. Then in the second line the teacher says सत्यम् is important for even उपासकः. Not only the seekers of knowledge should follow सत्यम्, the followers of उपासना also should follow सत्यम्. So, whatever योग one practices कर्मयोगि also requires सत्यम्. Otherwise if for any योग an exemption is given then he will say that he will follow that exempted योग. So knowing all our

mischievousness उपनिषत् says you may be in the first step or in the 'n'th step सत्यम् is common to all. And therefore the उपासकs also should follow.

And here you should remember certain points regarding उपासकs. Suppose there is one उपासक. उपासक means what? The one who meditates upon the Lord with forms, सगुण ईश्वर ध्यानम् उपासनम्. And this उपासक cannot get मोक्ष directly because any amount of उपासना cannot give मोक्ष. Therefore the उपनिषत् recommends that after following उपासना for some time you should come to ज्ञानम्. Just as you cannot permanently sit in high school alone, one year or two year you can sit thereafter the teachers will get fed up, isn't it? So therefore you should go to the next grade. And therefore the उपासक is supposed to come to ज्ञानम्. But suppose a person finds that he is not able to come to ज्ञानम्. From उपासना one is not able to come to ज्ञानम् due to some reason or the other. He did not develop the full qualifications or he did not get a गुरु at all or there was गुरु but he did not get the opportunity for श्रवण, मनन निदिध्यासनम् or his health was not alright or he was so old, any reason it can be. Then what can such a person do? The उपनिषत् points out that a person can continue to be उपासक throughout the life but he should maintain a desire for मोक्ष. That मुमुक्षुत्वम् he should maintain. And he

should continue the उपासना, Oh Lord! give me the required knowledge.

अन्नपूर्णे सदापूर्णे शंकरप्राणवत्लभे ।

ज्ञानवैराग्यसिद्ध्यर्थम् भिक्षाम् देहि च पार्वति ॥
अन्नपूर्णास्तोत्रम् ११ ॥

And if such an उपासक thinks of मोक्ष and dies without desiring anything else then the scriptures point out that the उपासक will go through a special मार्ग called शुक्लगति. I have talked about this in the first chapter second section 11th मन्त्र.

तपःश्रद्धे ये ह्युपवसन्त्यरण्ये शान्ता विद्वांसो भैक्षचर्यां चरन्तः ।

सूर्यद्वारेण ते विरजाः प्रयान्ति यत्रामृताः स पुरुषो ह्यव्ययात्मा ॥
॥ मुण्डकोपनिषत् १-२-११ ॥

There I have elaborated, you must remember or you have to go and look at your notes. I have talked about सूर्यद्वारम् which is here called देवयानः, which is called शुक्लगतिः. So after death the उपासक will travel by शुक्लगति, an invisible path and go to ब्रह्मलोक and there he will get the opportunity for ज्ञानम्. And it is easier there because better teacher is there. And who is that better गुरु? ब्रह्मजि himself, who can take four classes simultaneously. Why? चतुर्मुख ब्रह्मा. So therefore the उपासकs go to ब्रह्मलोक through देवयान मार्ग and here the

उपनिषद् says देवयान मार्ग is also possible only when one speaks truth. So उपासक also requires truthfulness, ज्ञानि also requires truthfulness, जीवन्मुक्ति also requires truthfulness, क्रममुक्ति also requires truthfulness. Everywhere सत्यम् is important. And therefore the देवयानः पन्थाः सत्येन विततः. The देवयान मार्ग is paved with truthfulness alone. No truthfulness means what? The मार्ग itself is not there. That is the tar is truthfulness. So विततः means laid with. And आप्तकामाः ऋषयः येन अक्रमन्ति. ऋषयः means उपासकs and who are आप्तकामाः – those who do not have any worldly desires other than मोक्ष. No desire means no worldly desires. So those मुमुक्षु उपासकs, ऋषयः means उपासकs येन अक्रमन्ति – they go to ब्रह्मलोक through the देवयान मार्ग. In English it is translated as bright path. Through this देवयान the desireless उपासकs go to ब्रह्मलोक. And in ब्रह्मलोक what do they get? यत्र. यत्र means ब्रह्मलोके, in that ब्रह्मलोके. तत् सत्यस्य परमम् निधानम् अस्ति. परमम् निधानम् means the highest benefit, the greatest benefit of truthfulness. And what is that? ब्रह्मन् or मोक्ष. So the greatest, the ultimate benefit of truthfulness viz., परम्ब्रह्म is attainable in that ब्रह्मलोक. Such a ब्रह्मलोक the सत्यवान् will go. And therefore whether you want मोक्ष here or later tell the truth. Therefore speaking truth becomes an extremely important value. That is why I told you when a father interviewed a boy to choose him as his son-in-

law, he was asking him, “So do you smoke? He said, no. “Do you drink?” He said, no. “Do you have any bad habits?” “No.” “Any habit you have?” So this father was very happy even if one or two are there it doesn't matter but he was happy after all he is human being. He thought that he has almost chosen. Then he said he had only one bad habit I have. And what is that? “I tell lies.” Now can you understand what it means? So you do not know all the other previous statements are right or wrong. Therefore speaking truth is extremely important.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

सत्यमेव जयते नानृतं सत्येन पन्था विततो देवयानः ।

येनाऽऽक्रमन्त्यृषयो ह्याप्तकामा यत्र तत् सत्यस्य परमं निधानम् ॥ ६ ॥

In this last two sections the teacher is concentrating upon ज्ञानसाधनानि and ज्ञानफलम् – the preparatory disciplines for ज्ञानम् and two fold benefit of ज्ञानम् viz., जीवन्मुक्ति and विदेहमुक्ति. He emphasized four disciplines in the previous मन्त्र, number five, they are सत्यम् तपस् ब्रह्मचर्यम् and सम्यग्ज्ञानम् or वेदान्त विचारः. Having talked about these four disciplines the teacher wants to emphasize the discipline of सत्यम् or truthfulness. And the idea is without सत्यम्, which is the व्यावहारिक value, one can never attain the सत्यम् ब्रह्म which is the absolute Truth. Without relative truth one cannot accomplish absolute Truth. Therefore he said means सत्यम् एव जयति. जयति means मोक्षम् जयति. Truthfulness alone can win मोक्ष, untruthfulness may win money, position, victory in the local legal courts but untruthfulness can never win मोक्षफलम्. And the teacher also wants to say that not only for जीवन्मुक्ति one requires सत्यम् as a value even for क्रममुक्ति the value of सत्यम् is important. So truthfulness is important for क्रममुक्ति also. And what is क्रममुक्ति? It is the मुक्ति attained by उपासक who does निष्काम उपासना and who does not attain knowledge in this जन्म. So such निष्काम उपासकs after death will go through शुक्लगति or देवयान and then they go to ब्रह्मलोक and in ब्रह्मलोक they will attain ज्ञानम् as well as ब्रह्मन्. And the teacher here says the देवयान मार्ग is paved with the truthfulness that we have followed. Therefore every truth that

we say is the brick with which देवयान is made as it were, if we have not told the truth it means there are no bricks for देवयान मार्ग. Lot of potholes are there. And if no truthfulness at all देवयान मार्ग itself doesn't exist as though. It is a figurative way of presentation. Your truthfulness alone takes you to ब्रह्मलोक. And then the teacher said आप्तकामाः ऋषयः means the उपासकs are here called आप्तकामाः ऋषयः. We should be very careful here. Normally the word आप्तकाम ऋषिs refer to ज्ञानिs. In this context, the word आप्तकामाः ऋषयः, these two words do not refer to ज्ञानिs but they refer to उपासकs. So ऋषयः means उपासकs. And they are called आप्तकामाः because they do not have any desire other than मोक्ष इच्छा. वैरागिनः, विरागिनः इत्यर्थः. And these उपासकs by speaking truth they will attain ब्रह्मलोक. यत्र means ब्रह्मलोक, in the the fourth line. And what will they attain in the ब्रह्मलोक? तत् परमम् निधानम् – so in ब्रह्मलोक they will attain the ultimate benefit of their truthfulness. सत्यस्य means the truthfulness they have followed. For that truthfulness what is the ultimate benefit? क्रममुक्ति. So परमम् निधानम् means the ultimate benefit. What is the immediate benefit of truthfulness? ब्रह्मलोक. What is the ultimate benefit of truthfulness? क्रममुक्ति, that they will attain. Therefore the essence of these two मन्त्रs is whether you want मुक्ति here as सद्योमुक्तिः or whether you want to attain क्रममुक्तिः either way truthfulness is important. Continuing;

Verse No. 3.1.7

बृहच्च तद् दिव्यमचिन्त्यरूपं

सूक्ष्माच्च तत् सूक्ष्मतरं विभाति ।

दूरात् सुदूरे तदिहान्तिके च

पश्यन्त्विहैव निहितं गुहायाम् ॥ ७ ॥

The next discipline that the teacher is going to emphasize is that one requires a subtle intellect to know the आत्मा. One requires a subtle intellect to know the आत्मा. A gross intellect cannot know the आत्मा. And why do we say we require a subtle intellect? Because, the general rule is the nature of a tool required depends upon the nature of operation, the work. If you want to cut a gross tree the type of axe required also is huge gross axe. Suppose a person wants to cut or shave his face and remove the fine hair from tender skin on the face and he uses the axe, what will happen? Instead of hair going the head itself will go. So a finer operation requires a finer instrument. And suppose a micro surgery is required in the eye the ophthalmic surgeon cannot use local blades, there he requires laser. Therefore the general rule is the type of tool required will depend upon the type of field or the type of operation. Now the teacher want to say that आत्मा is अतिसूक्ष्मम्, the Self is extremely fine, extremely subtle. And if the Self is extremely subtle the instrument with which you want to know the Self that instrument of knowledge also must be well sharpened. Do you remember the example of bow and arrow?

धनुर्गृहीत्वौपनिषदं महास्त्रं शरं ह्युपासा निशितं सन्धयीत । ॥

मुण्डकोपनिषत् २-२-३ ॥

One has to sharpen the intellect by उपासना. And therefore in this seventh मन्त्र the teacher says आत्मा is subtle and in the eight मन्त्र the teacher says therefore the mind also should be subtle. So आत्मनः सूक्ष्मत्वम् in the seventh मन्त्र and therefore बुद्धेः सूक्ष्मत्व अपेक्षा in the eight मन्त्र. And we will be seeing later in कठोपनिषत्,

दृश्यते त्वग्रया बुद्ध्या सूक्ष्मया सूक्ष्मदर्शिभिः ॥ कठोपनिषत् १-३-१२ ॥

One requires an extremely subtle intellect to know the आत्मा, because आत्मा is subtle. Therefore the seventh मन्त्र talks about आत्मनः सूक्ष्मत्वम्. What is the nature of the आत्मा?

तत् बृहत् – the आत्मा or ब्रह्मन् is infinite, limitless. And the more pervading an object is the more subtle it becomes. So subtlety is directly proportional to the pervasion of an object. This is the theory and to understand that we take the पञ्चभूत as example. You find that each element which is more and more pervasive becomes more and more subtle. So पृथिवी जलम् अग्नि वायु आकाश there is a gradation in their pervasion and there is a gradation in their subtlety also. पृथिवी is least pervasive and therefore it is least subtle or the grossest whereas आकाश is the most pervasive and therefore among the five elements it is the subtlest of the elements. And what about आत्मा? आत्मा is supposed to be even more pervasive than space itself. How it can be it is very difficult to conceive even.

पादोस्य विश्वा भूतानि त्रिपादस्य अमृतम् दिवि ॥ पुरुष सूक्तम् ॥

So ब्रह्मन् is beyond even time and space. In fact space is located in ब्रह्मन् and therefore ब्रह्मन् must be अत्यतिष्ठदशाङ्गुलम् 10 inches above as it were. The idea is it is beyond space. Therefore ब्रह्मन् being more pervasive than space It must be subtler than space. Therefore, तत् बृहत् आकाशादेः अपि बृहत् तस्मात् आकाशादेः अपि सूक्ष्मतरम्. And then दिव्यम् दिव्यम् means what? It is Self-effulgent, Self-evident, चैतन्यम् स्वरूपम् and being self-evident It is ever-the-subject and never-an-object of illumination, never-an-object of knowledge, because every object of knowledge is जडम् in nature. यत् दृश्यम् तत् जडम्. This is the law. Anything you experience is जडम्. The world is दृश्यम् it is जडम्. जडम् means inert material. Body is दृश्यम् therefore जडम्. mind is दृश्यम् therefore जडम् by itself. And therefore whatever is जडम् is दृश्यम् and whatever is अजडम् is अदृश्यम्. Do you follow? Whatever is an inert is an object of knowledge, whatever is non-inert is not an object of knowledge. How will you know something which is not an object of knowledge? It is going to be extremely difficult. Therefore every time we know, we know an object of knowledge. Here we want to know something which is not an object, therefore it must be अतिसूक्ष्मम्. Every word indicates the सूक्ष्मता. So अनन्तत्वात् सूक्ष्मम्, स्वयंप्रकाशत्वात् अप्रमेयत्वात् सूक्ष्मम्. Then the next description is अचिन्त्यरूपम्. You can easily understand. अचिन्त्यरूपम् means inconceivable, because mind can conceive only an object of experience. And even space we find it extremely difficult to conceive. Even now what is the nature of space

there is a controversy? Science has been studying, studying and studying still it is not very clear what exactly is space? Is it emptiness or is it a positive entity? If it is a positive entity, what is its nature? It is all mind-boggling. So when space itself is inconceivable what to talk of something which is subtler than even space. Therefore अचिन्त्यरूपम् means inconceivable, incomprehensible, unobjectifiable. अचिन्त्यम् रूपम् स्वरूपम् यस्य; बहुव्रीहि. Then सूक्ष्मात् सूक्ष्मतरम् – It is subtler than even the subtlest of object in the world. Either you can say it is subtler than even space or generally शङ्कराचार्य writes अणोः अपि सूक्ष्मतरम्. श्यामाकादेः अपि (कठोपनिषद्भाष्यम् १-२-२०). It is smaller than even mustard seed. Now you can say in the smallest matter, quarks. So सूक्ष्मात् सूक्ष्मतरम्. And विभाति. विभाति means that ब्रह्मन् itself appears as everything. So विविधम् भाति इति विभाति. So even though itself It doesn't have any form it appears as आकाश वायु अग्नि आपः पृथिवी. पञ्चभूतरूपेण पञ्चभौतिकप्रपञ्चरूपेण च विविधम् भाति. Ok. And where is that आत्मा? Where to catch it? दूरात् सुदूरे – it is farther than the farthest. Any amount of travel you do you cannot reach that ब्रह्मन्. We thought that by going to वैकुण्ठ, कैलास, ब्रह्मलोक, गोलोक बृन्दावनम्, so you may go to any लोक you will not be able to come across दूरात् सुदूरे. Then suppose you ask, how far it is it? It says तत् इह अन्तिके च – in fact, it is nearer than the nearest. How can it be? It all looks contradiction you know. That is why somebody said उपनिषत्s are blabbering of some people. If it is far how can it be near? If it is near how can it be far? So you can give

different explanations. शङ्कराचार्य's explanation is for the ignorant it is farther than the farthest, for the wise it is nearer than the nearest. For the ignorant it is farther than the farthest because any amount of travel he makes he will not come across. For the wise it is nearer than the nearest because for the wise it is they themselves. अहमस्मि ब्रह्म. So तत् इह अन्तिके च. अन्तिके means so close. In fact, close is not the word, the distance is zero. What is the distance between dreamer and waker? How many kilometers a dreamer should travel to reach the waker? How much time it will take? Wake up, the dreamer becomes the waker, the dreamer reaches the waker. In fact, he finds that there is no distance at all. Therefore तत् इह अन्तिके च and अन्तिके means nearby. And how close it is? गुहायाम् निहितम् – it is very much present in the mind of oneself, in one's own mind. गुहा here means mind. I have explained this world several times. You must recollect all those meanings in this context. गुहायाम् निहितम् means it is present in one's own mind. And in the mind of whom? पश्यत्यु – in the mind of every living being. And why does a teacher choose a living being? Isn't ब्रह्मन् there in every nonliving being? No, no, no, ब्रह्मन् is there in every nonliving beings. In the nonliving beings only the सत् aspect of ब्रह्मन् is evident, whereas in the living being the ब्रह्मन् is evident in two ways सद्रूपेण च and चिद्रूपेण च. And therefore, the teacher chooses in the living beings सत्चिद्रूपेण निहितम्. This ब्रह्मन् is available as the very साक्षी of every thought as well as its absence. As the Witness Consciousness of every phenomenon of the mind - the presence of thoughts as well as

the absence of the thoughts. Even in the blank mind ब्रह्मन् is available doing what? Illumining or making known the very blankness of the mind. So this is the nature of परमात्मा. Any amount you try to conceive of any concept is not ब्रह्मन्. Then what is ब्रह्मन्? The *conceiver* is ब्रह्मन्. As long as you try to reduce it into various concepts we will continue the search, the moment we know that it is the Witness of all the concepts then one has known. But the problem is the objectifying tendency is natural, that is called grossness of the mind. Once you come to वेदान्त the sharpness of the mind does not mean a scientific mind, it is not the capacity to do advanced physics or mathematics. In वेदान्त sharpness means dropping the objectifying tendency, dropping the expectation of experiences, dropping the idea of meeting with the ब्रह्मन्. So when you drop your expectation of ब्रह्म अनुभव, ब्रह्म अनुभव expectation is grossness of the mind. And as long as you expect you will never come across and whatever अनुभव you come across it will deal with one object or the other and any objective experience is not ब्रह्म अनुभव. Then when will ब्रह्म अनुभव come? ब्रह्म अनुभव is not an event. If at all it is an event that event is the moment you stop looking forward to ब्रह्म अनुभव. And how should you stop? With the understanding that ब्रह्मन् is not known through a particular अनुभव. ब्रह्मन् is the awareness which is in and through every particular अनुभव. So why should I look for a particular अनुभव?

प्रतिबोधविदितम् मतम् ॥ केनोपनिषत् २-४ ॥

Recognition of Consciousness in every experience is ब्रह्म अनुभव. Looking forward to a particular experience is ignorance अनुभव. It means we are experiencing our ignorance. Therefore what is the grossness of the mind? Looking for experiences is grossness the mind. And what is the sharp mind? That which does not look forward to a new experience. Continuing;

Verse No. 3.1.8

न चक्षुषा गृह्यते नापि वाचा
 नान्यैर्देवैस्तपसा कर्मण वा ।
 ज्ञानप्रसादेन विशुद्धसत्त्वस्ततस्तु
 तं पश्यते निष्कलं ध्यायमानः ॥ ८ ॥

So in the previous मन्त्र, the subtlety of ब्रह्मन् was pointed out. Now in this मन्त्र the उपनिषत् says the intellect requires subtlety. And first the उपनिषत् says what instrument cannot reveal ब्रह्मन् then it points out what instrument can reveal ब्रह्मन्. What cannot and what can. What cannot reveal ब्रह्मन्? चक्षुषा न गृह्यते – by the eyes one cannot grasp ब्रह्मन्. And that is why in केनोपनिषत् it was said

नेदम् यदिदमुपासते ॥ केनोपनिषत् १-७ ॥

Did you see that? Yes. Then it is not ब्रह्मन्. It was a divine form. Did you see that? Then it is not ब्रह्मन्. Divine or undivine or super divine did you come across? Did you see? It is not ब्रह्मन्. Who says? Not me, the उपनिषत् says, नेदम् यदिदमुपासते. So therefore चक्षुषा न गृह्यते. Then what about

through the organ of speech, through words? वाचा अपि न गृह्यते – so even the words cannot reveal ब्रह्मन्. That is the joke here. We are taking class years together saying words cannot reveal ब्रह्मन्. So if you say words cannot reveal why do you talk स्वामिजि? So words do not reveal ब्रह्मन् words reveal the fact that ब्रह्मन् need not be revealed. Not jugglery of words, please. I want you to understand - words do not reveal ब्रह्मन्, words are meant to reveal the fact that ब्रह्म need not be revealed because it is ever-evident as Consciousness, because of which Consciousness you are hearing even this words. For that word is required. So the words reveal the ever-evident ब्रह्मन् by pointing out that it is ever-evident. Therefore वाचा नापि गृह्यते. न अन्यैः देवैः. So here the word देवः means इन्द्रियाणि not gods. In this context, देवः means इन्द्रियाणि. अन्यैः देवैः means even by other sense organs न गृह्यते. Why other sense organs? Already eyes have been mentioned. Other sense organs means the ears, the nose, the tongue, the skin, all of them also cannot reveal ब्रह्मन्. Ok. Then suppose I do the तपस्. So without eating food, without anything, that is what बुद्धा said it seems, I did तपस् by torturing the body for years and I learnt one thing that torturing the body doesn't give any knowledge that knowledge I got. Like that person who studied the music for 10 years one thing he learnt that he cannot learn the music. 10 years I learnt to know I won't get music. Therefore बुद्धा described torturing the body doesn't lead anywhere. So तपसा अपि न गृह्यते. But very careful these are all the portions which we should be very careful. When the teacher says तपस् cannot reveal ब्रह्मन् you should not say

therefore तपस् is useless. We should never take a wrong corollary. Many students have been destroyed by taking the wrong corollary. तपस् does not reveal ब्रह्मन् means तपस् does not reveal ब्रह्मन्. So sometimes when I go for भिक्षा then some dish is nice I say that dish is nice. Then the corollary they derive is terrible. What is the corollary generally they derive? It is so tasty therefore I will put some more. Then I will have to tell when I say the dish is nice it means dish is nice. Why do you take the corollary that I need more? If I need more I say I will need more. So when we say तपस् does not reveal ब्रह्मन् it means तपस् does not reveal, never mean तपस् is useless. We should remember तपस् has got a lot of use. Austerity brings self-control, तपस् brings self-mastery, तपस् brings सत्त्व गुण आधिक्यम्, without तपस् solid तमो गुण will never go. Therefore to increase the सत्त्व, to develop self-integration, self-management, self-control तपस् is very much required but here what is said is तपस् cannot reveal the आत्मा. Similarly कर्मणा वा even rituals or any amount of actions do not reveal आत्मा or आत्मा cannot be grasped by any amount of कर्म. Here what you should understand? कर्म does not reveal आत्मा does not mean drop all the rituals. स्वामिजि, I was in double mind whether to drop सन्ध्यावन्दनम् or not. I wanted some support from you now that you have said I will drop. No, all the कर्मs are required for चित्तशुद्धि. So

वित्तस्य शुद्धये कर्म न तु वस्तूपलब्धये । ... विवेकचूडामणि - ११

॥

that is all. Therefore कर्मणा वा न गृह्यते. Then if all these are not going to reveal ब्रह्मन् then what is required? Two things are required

- i) one is शास्त्रम् and
- ii) the other is सूक्ष्म बुद्धि.

So शास्त्र प्रमाणम् is required without which nothing will happen.

नावेदविन्मनुते तं बृहन्तम् ॥ तैत्तिरीय ब्राह्मणम् ३-१२-९-७ ॥

Without the support of the scriptures one can never know the आत्मा and therefore शास्त्रम् plus mind both are equally important. So here the उपनिषत् emphasizes the role of the mind. Elsewhere

वेदान्तविज्ञानसुनिश्चितार्थाः ॥ मुण्डकोपनिषत् ३-२-६ ॥

In that context वेदान्त शास्त्रम् is emphasized there. Here mind is emphasized. That is why they give a beautiful श्लोक.

यस्य नास्ति स्वयं प्रज्ञा शास्त्रं तस्य करोति किम् ।

लोचनाभ्यां विहीनस्य दर्पणः किं करिष्यति ॥

Suppose I want to look at my face, two things are required. I cannot directly look at my face. So therefore I require what? An external guidance in the form of a mirror. But is mirror alone sufficient? No. There is one more thing required that is the eyes. Eyes are there, no mirror – useless. Mirror is there, no eyes – useless. Only when both of them are there I will be able to see myself. Similarly to know the real Self we require

mirror and the eyes for seeing the false self. To know the real Self I require a special eye and the special mirror. The special mirror is called शास्त्र दर्पणः and the special eye is called the ज्ञानचक्षुः, the mind. So in this मन्त्र, the mirror part is not mentioned, that is understood. The requirement of अन्तःकरण is said. ज्ञानप्रसादेन विशुद्धसत्त्वः – one should have a pure mind. विशुद्धसत्त्वः. सत्त्वः means mind. विशुद्ध means pure. And what is the purity of mind? To know that what is the impurity of mind? The impurity of mind is राग and द्वेष - likes and dislikes. So विशुद्धसत्त्वः means a mind free from likes and dislikes attained through कर्मयोग, that is understood. And not only it requires शुद्धि, ज्ञानप्रसादेन it should also have tranquility. प्रसादः means शमः. relaxed mind not this wandering business not always running here and there but relaxed. So here ज्ञानम् means बुद्धिः. Very careful ज्ञानम् does not mean knowledge here, ज्ञानम् means बुद्धिः. ज्ञानप्रसादः means बुद्धेः शमः, अन्तःकरणस्य शान्तिः, मनःशान्तिः. And how do you get that? By कर्मयोग one will get विशुद्ध सत्त्वम्. सत्त्वम् means mind. And how will one get ज्ञानप्रसादः. By उपासना, सगुण ईश्वर ध्यानम् or अष्टाङ्गयोगः. These are the two methods अष्टाङ्गयोग and the सगुण ईश्वर उपासनम् or जप, पाठयणम् all these will produce ज्ञानप्रसादः – a tranquil mind. And such a mind is called सूक्ष्म बुद्धिः. And a person with these two qualifications, in fact, विशुद्धसत्त्वः can be equated to वैराग्यम् qualification, ज्ञानप्रसादः can be equated to शमादिष्टकसम्पत्ति qualification. So at last what is the conclusion? साधना चतुष्टय सम्पत्ति. In whatever way we look we arrive at this only. And such a mind or person तम्

निष्कलम् पश्यते – such a mind will recognize the आत्मा or ब्रह्मन्. What type of ब्रह्मन्? निष्कलम् ब्रह्म. So this word we have seen before,

हिरण्यपरेकोशेतिरजं ब्रह्म निष्कलम् ।

तच्छुभ्रं ज्योतिषं ज्योतिस्तद् यदात्मविदोविदुः ॥ मुण्डकोपनिषत्
२-२-९ ॥

So in the previous section last but two मन्त्र there the word निष्कलम्, निष्कलम् means what? Partless Consciousness, निरवयवम्, indivisible. And such an indivisible ब्रह्मन्, person with such a mind will recognize. And I said शास्त्रम् is also equally important, that is hinted here. **ध्यायमानः**. Here ध्यायमानः means ज्ञानयोगेन. ध्यानम् represents श्रवण, मनन, निदिध्यासनम्. By saying श्रवण itself शास्त्रम् comes. So by hearing ‘hearing of what’ question will arise. Therefore वेदान्त श्रवणमनननिध्यासनैः साधना चतुष्टय सम्पन्नः ब्रह्म पश्यते. Therefore one should acquire साधना चतुष्टय सम्पन्न अन्तःकरणम्. Continuing;

Verse No. 3.1.9

एषोऽणुरात्मा चेतसा वेदितव्यो

यस्मिन् प्राणः पञ्चधा संविवेश ।

प्राणैश्चित्तं सर्वमोतं प्रजानां

यस्मिन् विशुद्धे विभवत्येष आत्मा ॥ ९ ॥

So in the previous मन्त्र it was said सूक्ष्म बुद्धि is necessary for this knowledge and that is emphasized in this मन्त्र also, that without a subtle intellect one cannot gain Self-knowledge.

Therefore एषः आत्मा चेतसा वेदितव्यः. So this आत्मा, this self-evident आत्मा, this intimately available आत्मा is चेतसा वेदितव्यः – is known through the mind alone. And what type of mind? Subtle mind. To indicate that उपनिषत् gives an adjective to आत्मा. What type of आत्मा? अणुः आत्मा. अणुः means सूक्ष्मः. So this subtle आत्मा can be known through subtle intellect alone. So then the question will come, if it doesn't come we have to raise that question. In several other places in the उपनिषत् it is said that mind cannot know the आत्मा.

यन्मनसा न मनुते ॥ केनोपनिषत् १-७ ॥

यतो वाचो निवर्तन्ते अप्राप्य मनसा सह । ॥ तैत्तिरीयोपनिषत् २-४-१ ॥

न तत्र चक्षुर्गच्छति न वाग्गच्छति नो मनः । ॥ केनोपनिषत् १-३ ॥

In several places it is said mind cannot know. In this place the उपनिषत् says one should know through the mind alone. How do you reconcile this contradiction? We have got a different answers. I will give one simple answer now. So more answers we will see later; three answers are there, now I will give only one, rest of them later. So one simple answer is that when the उपनिषत् says “Mind cannot know” it should be understood as “*Gross mind cannot know*”. And when the उपनिषत् says “Mind alone has to know” you have to interpret as “*Subtle mind has to know*”. So, यन्मनसा न मनुते means यत् स्तूल मनसा न मनुते. That is said in the गीता also,

यतन्तो योगिनश्चैनं पश्यन्त्यात्मन्यवस्थितम् ।

यतन्तोऽप्यकृतात्मानो नैनं पश्यन्त्यचेतसः ॥ गीता १७-११ ॥

योगिनः पश्यन्ति with संस्कृत मनः, संस्कृत means refined mind whereas those with unrefined mind cannot know. In that one श्लोक itself both have been said. Refined mind knows and unrefined mind cannot know. Therefore एषः आत्मा चेतसा वेदितव्यः. That is why so many refinements or disciplines of the mind are mentioned. If the mind is not required why should we go on cleaning the mind, विवेक, वैराग्य, and all required and after having them just to throw away. So to throw away the mind you need not acquire all the qualifications with so much trouble. विवेक belongs to what? Mind. वैराग्यम् belongs to what? Mind. शमादिषट्कसम्पत्तिः - to mind. मुमुक्षुत्वम् - to mind. You acquire all of them and set it aside. Why should you do that? To throw away a thing you don't clean. Isn't it? So this cloth I am just washing and throwing away. Why do you waste a soap? You don't do that. Therefore the very fact that scriptures prescribe varieties of साधनs for purification indicates mind has to be employed. And therefore चेतसा वेदितव्यः. And where should this आत्मा be recognized? यस्मिन्. यस्मिन् here means अस्मिन् एव शरीरे. So one has to know the आत्मा in this body itself because Consciousness can be recognized in my body alone. Even though in your body Consciousness is there I cannot experience Consciousness in your body. If I can experience Consciousness in your body what will happen? When the mosquito bites you not only you but I also feel pain. So I

cannot experience pain in your body which means sentiency I can experience only in my body and therefore the उपनिषत् says अस्मिन् शरीरे. And what type of body? Alive or dead? प्राणः पञ्चधा संविवेश – in this physical body in which the प्राण is available in fivefold manner. In that live body; what is the definition for live body? Live body is that body in which प्राण is there. In dead body प्राण is not there. Therefore अस्मिन् शरीरे प्राणः पञ्चधा संविवेश. संविवेश means वर्तते. The प्राण is there in fivefold manner. What is meant by fivefold manner? I need not ask, these are all fundamentals. प्राण, अपान, व्यान, उदान, समान रूपेण. Ok. And in the body also where do you recognize the Consciousness? We recognize in the mind or in the सूक्ष्म शरीरम् to be precise. So within the स्थूल शरीरम् you recognize, within the स्थूल शरीरम् सूक्ष्म शरीरम् is there in that सूक्ष्म शरीरम् you recognize. And why? Because प्राणैः सह सर्वम् चित्तम् ओतम् – so the entire mind along with all the sense organs is pervaded by Consciousness. The entire mind along with sense organs is pervaded by Consciousness. Therefore, you can recognize the Consciousness where? In your own mind like when you have got two cups of water, one cup of cold water and one cup of hot water. You dip your hand in the hot water you feel the heat, you do not see the fire principle in the water but you know the water is pervaded by the fire principle. Why? Because water which is generally cold that water is now hot and I know that the heat does not intrinsically belong to water and therefore the experienced heat must be, borrowed principle or intrinsic? It is borrowed. That borrowed fire principle I discern with my intellect, I

don't perceive the fire principle but I discern the fire principle. And how do I discern? Water is hot and the nature of water is not heat, now I am experiencing heat therefore water must be pervaded by something other than itself and that pervading principle is fire and therefore I discern the fire. In the same way when you touch the body, the body is live, the body is sentient but I know sentiency is not the intrinsic nature of the body, if it is intrinsic nature of the body, then what will happen? The body will be eternally alive. In fact, will go on living. We may like it but not others; others want us to quit so that they can occupy. So therefore the very fact that dead body is possible indicates that body is not naturally sentient that means it is pervaded by some other principle. And what is that some other principle? चैतन्य तत्त्व. And how did the body get that sentiency? It has come through the mind principle and therefore it is said सर्वम् प्रजानाम् चित्तम् ओतम्. ओतम् means what pervaded by, inhered by, interpenetrated by the Consciousness. So now whenever you experience the mind you are experiencing two things. Just like our old example. Here you are experiencing two things - hand and light. Similarly when you experience the mind you are experiencing two things one is the thoughts of the mind and the other is the Consciousness. So every moment we are experiencing two things वृत्तिः and चैतन्यम्. And generally what happens? We are carried away by the dancing वृत्तिस. Because anything moves will draw attention. Something moves in front of you and my talk is gone. All will start looking that way. A spark is sufficient, something moves and our attention is drawn there.

But here I keep moving so that one you will take for granted. Now and then if sparks come then that draws. Similarly mind keeps on sparking and therefore the poor आत्मा is never discerned. Then what to do? In the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

न चक्षुषा गृह्यते नापि वाचा नान्यैर्देवैस्तपसा कर्मण वा ।

ज्ञानप्रसादेन विशुद्धसत्त्वस्ततस्तु तं पश्यते निष्कलं ध्यायमानः ॥ ८ ॥

एषोऽणुरात्मा चेतसा वेदितव्यो यस्मिन् प्राणः पञ्चधा संविवेश ।

प्राणैश्चित्तं सर्वमोतं प्रजानां यस्मिन् विशुद्धे विभवत्येष आत्मा ॥ ९ ॥

The teacher is talking about the qualifications required for Self-knowledge and he pointed out that a very subtle intellect is required to gain this knowledge. एषः अणुः चेतसा वेदितव्यः all these lines are important because the उपनिषत् clearly says Self-knowledge requires the intellect. And what type of intellect? The intellect should be as subtle as the आत्मा itself since the object of knowledge is very subtle, the instrument of knowledge also must be subtle. And where should this आत्मा be recognized? In the very physical body. And what type of physical body? A live physical body. A dead body cannot gain any knowledge much less Self-knowledge. And therefore the teacher said यस्मिन् शरीरे प्राणः पञ्चधा संविवेश, in that body in which the पञ्चप्राणः are present means in a live body. And in the live body also where? In the mind. What type of mind? A mind which is pervaded by the Consciousness principle. सर्वम् चित्तम् प्राणैः सह चैतन्येन ओतम्. चैतन्येन we have to supply. The entire mind is pervaded by, ओतम् means interpenetrated by, it is pervaded just as sugarcane is pervaded by the sugar juice, just as milk is pervaded by butter, similarly the mind is pervaded by चैतन्यम्. What type of mind? प्राणैः सह. प्राण means इन्द्रियाणि. इन्द्रियैः सह मनः चैतन्येन व्याप्तम्. So that means what? whenever I am experiencing the mind I

am simultaneously experiencing two things - one is the mind, the other is the pervading Consciousness. I never experience the pure mind, I am experiencing the mind which is soaked in Consciousness. If you remember the example you are never experiencing the hand alone but whenever you experience the hand you are experiencing the hand and light. And here what is the uniqueness? The light is evident not because of the hand whereas hand is evident because of the light. Light is self-evident, hand is dependently evident. Similarly when I say "I am", two things are evident - one is the mind and the other is the Consciousness. Mind is evident depending upon Consciousness. Consciousness is evident depending on the mind!? Not like that, Consciousness is self-evident. But what is the problem? Even though Consciousness and mind are evident simultaneously the problem is mind is all the time active it doesn't keep quiet like a baby which cannot remain quiet like that mind constantly entertains one thought or the other. Whereas Consciousness remains motionless अचलम् निश्चलम् तिष्ठति. And wherever there is variety and change there our mind is attracted, I told you in the last class if a spark comes over there there is a moment and therefore your mind is attracted and that is why whenever a car driver wants to show the direction several people have a several methods some people like bird flap their hands. Why? Because a moving hand is noticed and a nonmoving hand not easily noticed. Therefore, चैतन्यम् there is no variety, in चैतन्यम् there are no changes at all, therefore चैतन्यम् is always taken for granted whereas in the mind there is a constant moment

and there also is variety. रागवृत्ति to द्वेषवृत्ति, कामवृत्ति, क्रोधवृत्ति. Therefore somebody asks 'what is in the mind' what do we say? Do we say चैतन्यम् is there? We say problem is there, depression is there, anger is there, nobody even once even by mistake even after listening to वेदान्त, nobody says चैतन्यम् is in the mind, people talk about everything else except Consciousness. And therefore to avoid distraction the scriptures describe a method. What is that? In a quiet mind when there are no distractions the Consciousness appears to be more evident. Not because Consciousness is more evident but because there are no distracting thoughts. And that is why I give the example. When is the screen more evident in a cinema theatre? When the movie is on or when the movie is not on? When the movie is on the screen is very much there I am experiencing the screen alone all the time but I lose sight of the screen because I am distracted by the hero, the heroine and then there is a buffoon, there is a villain and all these people distract that I lose sight of the screen whereas when there is an interval the screen appears to be more evident. Therefore initially to recognize the screen I have to show the screen when there is no movie and there afterwards I have to tell that even when the movie is on the screen continues to be there unaffected movie comes and movie goes but screen continues. Similarly the उपनिषत् says मनसि विशुद्धे सति when the mind is temporarily relaxed and resting, in a quiet mind आत्मा विभवति. विभवति means what? It is more evident as it were. विशेषेण भवति विभवति. And what do you mean by more evident? It is evident all the time but in a quiet mind

there are no distractions. But one thing we can use the quiet mind to identify the Consciousness but we should not expect a permanently quiet mind, it is not possible. To recognize the screen I can temporarily stop the movie or I can wait for the interval then I show the pure screen, and there afterwards what do I do? You cannot have a permanently empty screen; now that you have recognized, you understand that the screen is pure before the movie, during the movie and after the movie. Whatever happens in the movie the screen is अच्छेद्यः अदाह्यः अवलेद्यः अशोष्यः नित्यः सर्वगतः स्थाणुः अचलः etc., can be alluded to screen. Then नित्यः means what? Movie one is gone, screen continues; the hero dies, the screen continues; in the next show the hero again comes, the screen continuous. Similarly a quiet mind is useful to own up the चैतन्यम् and there afterwards I should recognize the fact I am the pure Consciousness in the absence of thoughts also and later in the presence of thoughts also.

विश्वम् दर्पणदृश्यमाननगरीतुल्यम् निजान्तर्गतम्

पश्यन्नात्मनि मायया बहिरिवोद्भूतम् यथा निद्रया । ... ॥
श्रीदक्षिणामूर्तिस्तोत्रम् १ ॥

So if I don't understand this fact there will be a problem I will permanently expect quietude. Always I expect to be without thought, that expectation is born out of misunderstanding that when thoughts are not there Consciousness is pure and when thoughts of their Consciousness is impure if I think then only that problem comes. Once I know I am the motionless Consciousness even at the time of the worst thought. Just as

the screen is not affected by the wildest fire similarly आत्मा is not affected by

पश्यन् शृण्वन् स्पृशन् जिघ्रन् ॥ गीता ७-८ ॥

And therefore it says यस्मिन् विशुद्धे – when the अन्तःकरण is silent, एषः आत्मा विभवति – this Consciousness seems to be more evident for a beginner but for a person who is aware of the Consciousness for him it is evident, when? It is evident all the time. Just as the light is evident for me whether you are seated or not seated similarly the चैतन्यम् is नित्यसिद्धः. Continuing;

Verse No. 3.1.10

यं यं लोकं मनसा संविभाति

विशुद्धसत्त्वः कामयते यांश्च कामान् ।

तं तं लोकं जयते तांश्च कामां-

स्तस्मादात्मज्ञं ह्यर्चयेत् भूतिकामः ॥ १० ॥

So ज्ञानि is glorified in this मन्त्र, ज्ञानि स्तुति. And the glorification of the ज्ञानि indirectly goes to the glorification of ज्ञानम्, ज्ञानि स्तुति is ज्ञान स्तुति. And you should remember that in the scriptures ज्ञानि is glorified from two angles

one is from the standpoint of the आत्मा which he has discovered because ज्ञानि can be looked from both the angles ज्ञानि as आत्मा and ज्ञानि as अनात्मा. Because ज्ञानि has recognized both his nature, when ज्ञानि says अहम् ब्रह्मास्मि the word अहम् refers to आत्मा or अनात्मा? अहम् ब्रह्मास्मि, अहम् नित्योऽस्मि, शुद्धोऽस्मि,

मयेव सकलं जातं मयि सर्वं प्रतिष्ठितम् ।

मयि सर्वं लयं याति तद्ब्रह्मादयमस्यहम् ॥ कैवल्योपनिषत् १९॥

अणोरणीयानहमेव तद्वन्महानहं विश्वमहं विचित्रम् ।

पुरातनोऽहं पुरुषोऽहमीशो हिरण्योऽहं शिवरूपमस्मि ॥ कैवल्योपनिषत् २०॥

अपाणिपादोऽहमचिन्त्यशक्तिः ॥ कैवल्योपनिषत् २१ ॥

Here what is he telling? I am all-pervading, I am सृष्टिरिथितिलयकारणम्, there by “I” what is meant? The आत्मा. And when he says that this is my गुरु or this my शिष्य and I am teaching the scriptures for this शिष्य there the word “I” refers to आत्मा or अनात्मा? Who teaches? आत्मा teaches or अनात्मा teaches? आत्मा can never teach. So therefore ज्ञानि uses the word “I” to refer to the relative अहङ्कार also, i.e., the अनात्मा also. And when you say शङ्कराचार्य was born thousands years before then you are referring शङ्कराचार्य as the आत्मा or अनात्मा? Certainly the अनात्मा only. So therefore ज्ञानि looks at himself both from आत्मा दृष्टि and अनात्मा दृष्टि. Therefore when we glorify a ज्ञानि we glorified from both आत्मा and अनात्मा दृष्टि. If you take शङ्कराचार्य अष्टोत्तर नामावली you can do a nice homework. What are the नामs which refer to शङ्कराचार्य as the आत्मा and what are the नामs where शङ्कराचार्य is seen as अनात्मा. When you say सच्चिदानन्दविग्रहाय नमः । it refers to आत्मा or अनात्मा? आत्मा. And द्विस्पतति मतोच्छेत्त्रे नमः । so the one who traveled all over and destroyed all wrong systems of philosophy, 72 wrong philosophies were there, main, every wrong philosophy is a wrong philosophy, द्विस्पतति मत

उच्छेत्त्रे नमः when you say that शङ्कर the आत्मा or शङ्कर the अनात्मा? Travelling is done by the अनात्मा only. Therefore, a गुरु can be seen from the आत्मा standpoint or mind standpoint. Now from the आत्मा standpoint a ज्ञानि and ईश्वर are totally identical because ज्ञानि is also सच्चिदानन्द आत्मा, ईश्वर nature is also सच्चिदानन्द आत्मा. So आत्मदृष्ट्या ज्ञानि and ईश्वर are totally identical revealed by तत् त्वम् असि महावाक्यम्. Now the question is from the अनात्मदृष्ट्या that is from the standpoint of the body-mind-complex can a ज्ञानि be equal to ईश्वर? That is the question. Can a ज्ञानि be equal to ईश्वर from the standpoint of अनात्मा? What answer should we give? You know from अनात्मा दृष्टि, ज्ञानि and ईश्वर can never be identical because ज्ञानि's body is limited व्यष्टि शरीरम् whereas ईश्वर's body is समष्टि शरीरम्. And ज्ञानि's body is finite in power (when is a body it means mind also) whereas ईश्वर's body is omniscient and omnipotent. Can ज्ञानि be omniscient? I had discussed this before. Can ज्ञानि's mind be omniscient in literal sense. He cannot be omniscient, in वेदान्त he might be very good, if you ask him how to prepare बिसिबेला (a rice recipe), he will tell I am too busy to think of all those things. He need not know all this spaghetti, if you ask शङ्कराचार्य do you know how to prepare Italian dish, does he know? No. So therefore from another दृष्टि ईश्वर and ज्ञानि can never be identical but still the scripture say a ज्ञानि because of his purity he is closer to ईश्वर compared to all the other people. From another दृष्टि ज्ञानि is closer to ईश्वर compared to all the other people and that means ज्ञानि is like a mini ईश्वर because of his purity

which he has to get for साधना चतुष्टय सम्पत्ति he has to purify the mind and because of the extraordinary purity ईश्वर's manifestation is more in a ज्ञानि. The प्रतिबिम्ब is more brighter in a ज्ञानि. Why? Because the reflecting medium is brighter like two mirrors a dusty mirror reflects the light in a dull form whereas in a brighter mirror the reflection is more. And ज्ञानि's mind being purer, his medium being better ईश्वर's manifestation is more therefore ज्ञानि becomes like a temple. What is the difference between a temple and outside place? Why do you worship the Lord in a temple? Because after all Lord is everywhere including the bathroom also. So भगवान् is all-pervading then why should we go to a particular temple? The reason can be only one thing because of constant chanting etc., that place becomes a better medium wherein the Lord's glories are more manifest. And in the case of a ज्ञानि also because of his extraordinary purity he becomes a mini ईश्वर. And therefore the उपनिषत् says like worshipping the Lord in a temple one can worship the Lord in a ज्ञानि also because ज्ञानि is pure compared to others and ज्ञानि has got less ego or no ego compared to other people. That is why even when somebody offers worship because of his egolessness he never takes it as worship of him, he only hands over the worship to the Lord. if somebody says you are great he will say 'if at all I am great the greatness belongs to my गुरु.' And if you go and worship my गुरु what will you say, 'I am only a pipeline and my glory belongs to my गुरु' and you go to him you will say, 'my गुरु.' And at last where will it stand? Again the Lord alone. Therefore ज्ञानि is like an empty pipe and

therefore the Lord's glory can glow through a ज्ञानि whereas in the case of an अज्ञानि the pipeline is blocked by thick ego रागद्वेष, and भगवान् is trying to express but the pipeline is blocked. And that is why somebody said that कृष्ण carries a flute to indicate that only. So when the float is empty without a block - nice music comes, when it is blocked - अपश्रुति comes. Flute has got how many holes? नवद्वार. For सप्तस्वर and one for the mouth and at the rear end one more. So, $7 + 2 = 9$. We also have got नवद्वारs. We all can serve as a flute in the hands of the Lord. But to serve as a flute what is the condition? No block. What is the block? अहङ्कार block. ज्ञानि has removed therefore Lords music flows through the ज्ञानि. And therefore when you worship a ज्ञानि without any block it goes to भगवान् and since it directly goes to भगवान् the desires are also fulfilled not because ज्ञानि is great but he is empty, so it goes through him to भगवान् and भगवान्'s blessings also goes to the worshiper not directly through the ज्ञानि. And therefore the उपनिषत् says ज्ञानि is a mini भगवान् capable of fulfilling both the material and spiritual desires of the seekers. This मन्त्र says ज्ञानि can fulfill the material desires, the next मन्त्र says ज्ञानि can fulfill the spiritual desires. Now look at the मन्त्र.

विशुद्ध सत्त्व: is the name of the ज्ञानि. So the one who has got a pure mind not tainted by ego, अहङ्कार. And this विशुद्ध सत्त्वः, **तम् तम् लोकम् जयते** – he can accomplish for the devotee any लोक he wants, a ज्ञानि can win any लोक for the sake of the devotee, not for his own sake because he doesn't want anything, he doesn't require anything but by

wishing well he can fulfill the desires. So in short, he is सत्यकामः, सत्यसङ्कल्पः. Therefore तम् तम् लोकम् जयते, any लोक he you can win for the devotee. Not only लोक, तांश्च कामान् – whatever worldly desires the devotee has all these desires ज्ञानि can fulfill. And ज्ञानि can fulfill means what? ज्ञानि allows the God to fulfill through him. So, तम् तम् लोकम् तान् कामान् च जयते, जयते accomplishes. And what all लोकs and what all desires? यम् यम् लोकम् मनसा संविभाति – whatever लोक he wishes for the devotee. And not only लोक, यांश्च कामान् कामयते – whatever objects of desire he wants his devotees to get. यांश्च कामान् कामयते. So one is for सत्यकामः and another is for सत्यसङ्कल्पः which is the glory of the Lord that glory is there for the ज्ञानि also. And therefore the उपनिषत् says since ज्ञानि is a mini ईश्वर, ज्ञानि is as good as a temple of the Lord, all the people can worship a ज्ञानि and fulfill the material desires just as they do in a temple. तस्मात् – therefore, भूतिकामः आत्मज्ञम् ह्यर्चयेत्. भूतिकामः means a person with worldly desires. भूति means धर्मार्थकामाः, the one who wants पुण्यम्, the one who wants the sense objects, the one who wants money, धर्मार्थकामाः, all these the one who desires आत्मज्ञम् ह्यर्चयेत् – they can worship and आत्मज्ञानि. That is why in गुरु स्तोत्रम् also भुक्ति मुक्ति प्रदाता च. भुक्ति means what we do we think? We take it for something eating, भुक्ति means भोग, भोग means धर्मार्थकाम, मुक्ति means. भुक्ति मुक्ति प्रदाता means the one who fulfills both material and spiritual desires. And that is why in our tradition we worship ज्ञानि as

गुरुर्ब्रह्मा गुरुर्विष्णुर्गुरुर्देवो महेश्वरः । गुरुरेव परं ब्रह्म तस्मै
श्रीगुरवे नमः ॥

So with this the glorification of a ज्ञानि as भुक्ति प्रदाता is over.

Now in the next section we get the glorification of ज्ञानि as मुक्ति प्रदाता. So, with this previous मन्त्र, the first section is over.

मुण्डक ३ खण्ड २

Now we are entering the second and final section.

Verse No. 3.2.1

स वेदैतत् परमं ब्रह्म धाम
यत्र विश्वं निहितं भाति शुभ्रम् ।
उपासते पुरुषं ये ह्यकामास्ते
शुक्रमेतदतिवर्तन्ति धीराः ॥ १ ॥

So in the previous section we had three topics ज्ञानसाधनम्, ज्ञानफलम् and ज्ञानस्वरूपम्. In this section also we have got same topics ज्ञानसाधनानि ज्ञानफलम् and ज्ञानस्वरूपम्. And ज्ञानफलम् we have seen in the previous section as जीवन्मुक्ति and विदेहमुक्ति. Here also ज्ञानफलम् is talked about as जीवन्मुक्ति and विदेहमुक्ति. And the glory of a जीवन्मुक्त is talked about in this मन्त्र. And in the previous section the glory was pointed out as भुक्ति प्रदाता, in this मन्त्र the glory is talked about as मुक्ति प्रदाता. So who is a ज्ञानि? सः एतत् परमम् ब्रह्म वेद – so this जीवन्मुक्त ज्ञानि has recognized the परमम् ब्रह्म, the highest ब्रह्मन्, the infinite ब्रह्मन्. And what type of ब्रह्मन्? Which is धाम – the substratum, the support, the abode. Ok. The abode of what? यत्र विश्वम् निहितम् भाति – which is the abode of the entire creation, in which alone the entire world is resting. And not only it is सर्व आधारम्, it is शुभ्रम् – and it is also pure. By supporting the world It doesn't get the impurities of the world.

Even though It accommodates everything, It is not tainted by anything, just as the space accommodates everything but the space is not affected by fire, water and other impurities. So, यत्र विश्वम् निहितम् भाति, यत् शुभ्रम् परमम् ब्रह्म धाम एतत् ब्रह्म सः वेद, ज्ञानि a knows. And how does he know? That is the most important thing. If you say ब्रह्मन् is सर्व आधार the ज्ञानम् is incomplete. Because you will say ब्रह्मन् is सर्व आधारम्, ब्रह्मन् is wonderful, ब्रह्मन् is great but I am miserable. What is the use? Therefore the knowledge is complete only when you say that ब्रह्मन् which is pure and which is सर्व आधार is I, the Consciousness principle. Therefore सः वेद means आत्मत्वेन वेद, अपरोक्षतया वेद, अभेदेन वेद, the one who knows as himself. So here the word वेद is a verb and not a noun. When वेद the word is used as a noun वेदः it means the scriptures but when वेद is used as a verb it means one knows. So here सः वेद is a ज्ञानि knows परमम् ब्रह्म. And such a ज्ञानि suppose people worship what will happen? So, ये पुरुषम् उपासते – suppose the devotees worship that ज्ञानि, ब्रह्मात्मा ऐवय ज्ञानि suppose people worship. And how do they worship? अकामाः – without desiring for material ends, suppose they worship without seeking material ends, such a worship is called निष्काम पूजा of a ज्ञानि. In the previous मन्त्र we saw सकाम पूजा of a ज्ञानि. What is the difference between सकाम and निष्काम पूजा? In सकाम पूजा I ask for my child did not get marry, my child did not get admission, in LKG admission is not at all

getting, Rs.20,000/- they are asking, if you please bless it will be good etc. Nothing wrong but what I say is they all come under सकाम पूजा. That was said in the previous मन्त्र. Suppose a person does अकामाः, निष्काम पूजा of a ज्ञानि, then what will happen to him? So, ज्ञानि will bless him with मोक्ष. That is said in the fourth line, ते धीराः – they are the intelligent people who are utilizing ज्ञानि in a proper way, all the other people are underutilizing a ज्ञानि, or improperly utilizing a ज्ञानि. And that is how generally it is, you go to any शङ्कराचार्य आश्रम or मठ there will be a big queue, they themselves say what to do we have to all the time talk about these things only. Complain about this or litigation, house problem, this problem ec., very rarely people come and ask अधीहि भगवो ब्रह्मविद्यां सर्वविद्याप्रतिष्ठाम्. Because they have renounced everything for ब्रह्म विचार and now they have to join भ्रम विचार of all the people. So therefore majority is interested in भूतिकामाः but if one is मुक्तिकामः, ते धीराः, they are properly utilizing a ज्ञानि. And what will happen to such people? एतत् शुक्रम् अतिवर्तन्ति. शुक्रम् literally means मनुष्य बीजम् and in this context it means जन्म. Rebirth is the meaning of the word शुक्रम्. So, शुक्रम् अतिवर्तन्ति means they transcend पुनर्जन्म that means they attain liberation, they are out of पुनरपि जननम् पुनरपि मरणम् cycle. But there is only one point we have to note. When they are asking for भुक्ति then the ज्ञानि has to help them by different methods. Somebody wants money. And what can he do? He can only

bless and say you you will get a lot of money. That is called अदृष्ट method of blessing. And there is another दृष्ट method like giving some monetary help through somebody else. Therefore he can seek help or donation from rich people and he can handover to the needy poor people. So thus by दृष्ट or अदृष्ट method a ज्ञानि can help people but if the devotee is seeking मोक्ष how will a ज्ञानि bless? A ज्ञानि can bless devotee with मोक्ष only in one way, just as कृष्ण can bless अर्जुन with मोक्ष only in one way. What is that method? He cannot touch the head and give मोक्ष, hit the back and give मोक्ष, कुण्डलिनी rise all these methods cannot produce मोक्ष; if कृष्ण wants to bless अर्जुन with मोक्ष there is only one method - *systematic teaching*. In 2nd chapter, step by step He thought what is जीव स्वरूपम्, then ईश्वर स्वरूपम्, जीवात्मपरमात्मा ऐक्यम्; it is not a one minute's job but it is a systematic teaching. After this again अर्जुन asks the same basic question. And without getting vexed कृष्ण again answers. In the third chapter beginning he asked, “ज्ञानयोग is better or कर्मयोगि is better?” “संन्यास or कर्मयोग?” He teaches it elaborately and again in the fifth chapter the same question is asked. After finishing all this again in the 18th chapter the same question.

संन्यासस्य महाबाहो तत्त्वमिच्छामि वेदितुम् ।

त्यागस्य च हृषीकेश पृथक्केशिनिषूदन ॥ गीता १८-१ ॥

So what a situation? What is the position of a गुरु? You have to sympathize a little bit. स्वामिजि used to tell the example that in a marriage concert this musician was singing.

Generally, nobody listens because it is meant for greetings and soft drinks and all those things and people will be walking up and down and this person was still singing for the sake of money. And he has sung with all gusto in रागम्, तानम्, पल्लवि in तोड़ी. And there was only one person sitting in the front nodding and then he felt at least one person is there to appreciate. At the end of the whole रागम्, तानम्, पल्लवि for about 50 minutes he sends a chit “Can you please sing तोड़ीराग?” Now imagine the condition of the musician! That is the condition of many gurus also. So अर्जुन does the same thing, asks the same question. And a गुरु has to teach until the student understands. Therefore when मुक्ति is wanted teaching is the only method. By teaching we think of school and college days. Remember spirituality requires as much systematic teaching or even more systematic teaching than physics or chemistry or economics or astrophysics. Aren't you seeing that, how we have to systematically study and how it is confusing? Even physics you can understand, metaphysics is really difficult. And therefore ज्ञानि blesses with मोक्ष. How? By teaching. Continuing;

Verse No. 3.2.2

कामान् यः कामयते मन्यमानः

स कामभिर्जायते तत्र तत्र ।

पर्याप्तकामस्य कृतात्मनस्तु

इहैव सर्वे प्रविलीयन्ति कामाः ॥ २ ॥

So in the previous मन्त्र it was said that a ज्ञानि blesses the disciple with ज्ञानम् and मोक्ष by systematic teaching. And not only that another point also was mentioned ज्ञानि attains मोक्ष means he will not have पुनर्जन्म. ते शुक्रम् अतिवर्तन्ति. शुक्रम् means पुनर्जन्म, अतिवर्तन्ति is तरति. Now the question is “How can ज्ञानम् destroy पुनर्जन्म?” What is the connection between ज्ञानम् and freedom from पुनर्जन्म?” For this different reasons can be given but the उपनिषत् gives a particular reason here. In the scriptures it is said our पुनर्जन्म is determined by our intense desire because even in this जन्म our future is determined by our intense desire. Because desire leads to action, action leads to result, the results determine your future. And that is why somebody nicely said, “Watch your thoughts for they become words. Watch your words for they become actions. Watch your actions for they become habits. Watch your habits for they become your character. And watch your character for it becomes your personality. And Watch your personality because it determines your destiny!” Therefore, in this जन्म itself my future depends upon my present desire and therefore extending the same principle the scriptures say our desires determines our next जन्म also. And this कृष्ण very clearly says in the eighth chapter.

तस्मात्सर्वेषु कालेषु मामनुस्मर युध्य च ।

मर्यार्पितमनोबुद्धिर्मा मे वैष्यस्य संशयम् ॥ गीता ८-७ ॥

यं यं वापि स्मरन्भावं त्यजत्यन्ते कलेवरम् ।

तं तमेवैति कौन्तेय सदा तद्भावभावितः ॥ गीता ८-६ ॥

So we have got so many desires in our life and you will find gradually certain desires become more and more stronger swallowing all other desires and as we are reaching our old age one desire will become the strongest and at the time of the death that will be the fuel or the force. And if this desire is a money, then the जन्म is also money oriented, if the desire is pleasure then the जन्म also will be purely pleasure oriented, if the desire is physical pleasures then the जन्म also will be physical pleasure oriented, i.e., animalistic जन्म. And that is why they tell the story of जडभरत, who just went to forest for pursuing मोक्ष but he got interested in a deer that is why it is called it is called deer. The deer became very dear to him. I don't want to go to the details of the story; at the time of death he was more worried about the deer only like some people who come to the camp and worry about the dog which has been left somewhere. Here उपदेशसाहस्री class will be going on they will be thinking dog, dog, dog, Has it been fed or not? I am not saying you don't keep the dog but what happens at the time of death you are worried more about dog even then family members. And therefore next जन्म should be bow-wow!!! I don't say कृष्ण tells, जडभरत story also tells, he was born as a deer. And therefore in the case of a ज्ञानि also the next जन्म will be determined by his desire. And what is the desire of a ज्ञानि? Money? Wealth? Children? What is his desire?

प्रजहाति यदा कामान्सर्वान्पार्थ मनोगतान् ।

आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते ॥ गीता २-५५ ॥

He was not desiring anything, his mind was dwelling upon the पूर्ण आत्मा and therefore he becomes one with पूर्ण आत्मा. Therefore the essence of this मन्त्र is that a desirer will go to the respective लोकs the desireless ज्ञानि merges into ब्रह्मन्. The exact meaning we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

स वेदैतत् परमं ब्रह्म धाम यत्र विश्वं निहितं भाति शुभ्रम् ।

उपासते पुरुषं ये ह्यकामास्ते शुक्रमेतदतिवर्तन्ति धीराः ॥ १ ॥

कामान् यः कामयते मन्यमानः स कामभिर्जायते तत्र तत्र ।

पर्याप्तकामस्य कृतात्मनस्तु इहैव सर्वे प्रविलीयन्ति कामाः ॥ २ ॥

The last section of this उपनिषत् begins with the glorification of the ज्ञानि. A ज्ञानि is capable of blessing the seekers with both material ends and spiritual ends. He is भुक्ति मुक्ति प्रदाता. And whether he gives spiritual and material and depends upon the seeker what he seeks that will be given and therefore it was said in the first मन्त्र ज्ञानि blesses with मोक्ष to the seekers who are not interested in any other things of life. ते शुक्रमेतदतिवर्तन्ति धीराः. And how does he do that? He can do that only in one way just as he is a ज्ञानि he makes the disciples also ज्ञानि. Not lesser ज्ञानि but as much great a ज्ञानि as गुरु is. That is why they give the example of a flame. When you light a second flame from the first flame, the second flame also is as bright as the first one. And if you are not noticed the process of lighting you can never say which one is the original flame, which one is the second. Similarly in the गुरु शिष्य परम्परा also, we say शङ्कर is गुरु, सुरेश्वराचार्य is शिष्य but when you look at their knowledge you wonder who is गुरु and who is शिष्य. So thus ज्ञानि makes his disciples also ज्ञानि. And by making them ज्ञानि he releases them from rebirth. Then the question comes “How

can a knowledge protect one from rebirth?" For that the उपनिषत् gives the answer in the second मन्त्र wherein it pointed out that the rebirth is determined by the intense yearning of a person. काम is responsible for the journey of जीवात्मा, not only after death even while living also. Why do we go out? Whenever we go out there is some particular wish that we want to fulfill when we come out. And what will be the direction of the moment? Whether we are going to an उपनिषत् class or whether we are going to a cinema theatre or whether we are visiting somebody, the direction of the journey will be determined by the type of desire. So कर्म is backed by काम, movement is backed by काम extending that the rebirth also is decided by काम only. And in the case of a ज्ञानि what happens is since he is totally fulfilled,

प्रजहाति यदा कामान्सर्वान्पार्थ मनोगतान् ।

आत्मन्येवात्मना तुष्टः ॥ गीता २-५५ ॥

He drops the desire not as a suppression, suppression is dangerous; he drops the desire, in fact, he doesn't drop the desire but desires get dropped because he is so full. Just as a person who has eaten a sumptuous lunch and you are offering a गुलाब जामुन etc., what he will do? Even though it is a dearest dish for him he will refuse to take. Why? Because he has eaten up to the neck. The only difference is you will ask for the same thing after two hours, that is a different story. Only you should take immediately after that, he doesn't want, not वैराग्यम् and all, he is so full that he cannot think of

putting anything into the mouth. Similarly ज्ञानि also. That is said in this beautiful मन्त्र. कामान् यः कामयते. Suppose a person thinks of varieties of sense subjects or any sense object intensely, we have many desires but there are some of them which are dominant. And how does one desire become dominant? Because of our repetition.

ध्यायतो विषयान्पुंसः ॥ गीता २-६२ ॥

The more we dwell upon that, we look at that and look at ourselves, look at that and look at ourselves and we feel that minus that object I am incomplete. And that sense of incompleteness is so much that you cannot imagine a life without that object and this gradually will become into intense yearning, obsession, either for a positive thing or for a negative thing even the desire for मोक्ष also is like that. So therefore मन्यमानः. मन्यमानः means by repeatedly dwelling up on that he begins to intensely yearn for that obsession. It becomes obsession, it becomes deep thirst, it becomes powerful urge. And what happens to him? सः तत्र तत्र जायते – that person will be born in such circumstances where the desire can be fulfilled. He will be born in such circumstances in such a family, with such a body, with such an environment he will be born so as to fulfill the intense yearning of this जन्म. And not only that कामभिः – and when he is born with a new body, unknowingly, the desire for a previous जन्म takes over. That is how different people have got different types of inclination. Music inclination, mathematics

inclination, cricket inclination. So all this inclinations are what? whatever desires I have intentionally entertained in the last जन्म that takes over. As कृष्ण says in the भगवद्गीता,

तत्र तं बुद्धिसंयोगं लभते पौर्वदेहिकम् । ॥ गीता ६-४३ ॥

He get the desires of the previous जन्म; he might not know the details of the previous जन्म but something forces him to pursue that particular thing. Similarly spirituality also, he doesn't know why but in early age itself he is attracted by monks, he is attracted by philosophical discourses, while all the children of his age are after रजनिकान्त and तेण्डुलकर and all these people, somehow for these children शङ्कराचार्य will be hero. Why should he be attracted to शङ्कराचार्य he himself doesn't know. So therefore सः कामभिः, so with those desires materialistic or spiritual सः तत्र तत्र जायते. So the first two lines indicate the rules 'as the desire, so the जन्म'. This is the law of rebirth. And suppose a person argues that I will pursue all the material ends during my younger days and what I will do at the time of death I will desire मोक्ष. So that I can have both the goals. So I will thoroughly enjoy material ends throughout and at the time of death I will seek मोक्ष. Why can't I do that? Here the teacher indicates मन्यमानः, the desire at the time of death will be the cumulative effect of the type of life he has led. The desire at the time of death will depend upon the cumulative effect of the entire lifestyle. That is why कृष्ण tells in the गीता,

तस्मात्सर्वेषु कालेषु मामनुस्मर युध्य च । ॥ गीता ८-७ ॥

हे अर्जुन! you cannot cheat Me. Only if you have got noble thoughts and noble ambitions throughout at the end also you will have such a desire. Therefore, तत्र तत्र जायते. But what happens to ज्ञानि? For ज्ञानि this law will become irrelevant. Why? Because कृतात्मनः तु. ज्ञानि is called कृतात्मा. कृतात्मा means the one who has fulfilled himself, the one who has attained total fulfillment is called कृतात्मा. परमात्मत्वेन कृतः जीवात्मा यस्य सः. This is a peculiar बहुव्रीहि compound. कृतः means converted. And what is converted? आत्मा. आत्मा means जीवात्मा. So the one who is with the converted जीवात्मा, converted जीवात्मा means what? Converted into परमात्मा. And how did he convert into परमात्मा? ज्ञानेन कृतः – by knowledge he has converted and therefore he is

आत्मन्येवात्मना तुष्टः ॥ गीता २-५५ ॥

And therefore what desire he has? पर्याप्तकामस्य – therefore all the desires are as good as fulfilled because every desire is to complete myself, already I have discovered completeness then why should I desire for anything. So here again we have to know one basic principle. According to वेदान्त, nobody desires any object in the world. Superficially looking people seem to desire varieties of objects but really speaking nobody desires any objects. Then what does everybody desire according to वेदान्त? Without that object a person has a feeling of incompleteness. I feel my life is not made without a Benz car of all the things in the world. Who created the feeling? ध्यायतो Benz ध्यानात् आगतम् इदम्. So I think that

my life is incomplete without Benz and I will be complete with Benz that means what I am not seeking the Benz car but I am seeking पूर्णत्वम् through Benz car. Another person is seeking पूर्णत्वम् through a house, another person is seeking पूर्णत्वम् through a wife, through a husband, through children, through grandchildren, through status, position, possession. There is only one desire for everyone and that is पूर्णत्वम्, fullness. And without knowing what is the means of पूर्णत्वम् he is groping in darkness, he is struggling in the world thinking எதை தின்றால் பித்தம் தெளியும் (एदै तिन्त्राल् पित्तम् तेलियुम्, searching for remedy to cure acidity) if I get this one I will get fulfillment, if I get this one will I get fulfillment, he is seeing. So therefore when ज्ञानि has discovered that पूर्णत्वम् why should he seek anything because the basic seeking is fulfilled. Therefore, पर्याप्तकामः. In तैत्तिरीय it is said

सर्वान्कामान् समश्नुत इति ।

He has fulfilled all his desires in life by knowledge. And therefore सर्वे कामाः इहैव प्रविलीयन्ति – all the desires will dissolve here itself. And there afterwards if it all he has desires, the desires are not for fulfillment but the desires are all out of fulfillment. The desire to bless the world, the desire to help the people, so all these things are born out of compassion. Fullness based activity is different from emptiness based activity. All the ज्ञानि's actions are fullness

based activities, all अज्ञानि's activities are emptiness based activities. And how do you know the difference? Fullness based or emptiness based? कृष्ण answers that in the गीता,
नैव तस्य कृतेनार्थो नाकृतेनेह कश्चन ।

न चास्य सर्वभूतेषु कश्चिदर्थव्यपाश्रयः ॥ गीता ३-१८ ॥

Fullness based activity means its success and failure do not matter for me. I enjoy the success, I enjoy the failure also. Because both success and failure cannot increase my पूर्णत्वम् or decrease my पूर्णत्वम्.

न कर्मणा वर्धते नो कनीयान् । ॥ बृहदारण्यकोपनिषत् ४-४-२३ ॥

Whereas emptiness based activity means success will take me to the top of the world and failure will take me to the bottom of the world. And therefore ज्ञानि doesn't have emptiness backed desires. Emptiness backed desires are called binding desires. ज्ञानि has no binding desires whatever desires he has is non-binding desires. And that is called मुक्तिः. Continuing;

Verse No. 3.2.3

नायमात्मा प्रवचनेन लभ्यो

न मेधया न बहुना श्रुतेन ।

यमेवैष वृणुते तेन लभ्य-

स्तस्यैष आत्मा विवृणुते तनूं स्वाम् ॥ ३ ॥

So in the previous two मन्त्रs, ज्ञानि's glory has been talked about. In the following मन्त्रs we get some साधना's or disciplines required for a seeker in the presence of which alone there will be spiritual success and in the absence of which spiritually a person cannot progress. And here the teacher puts or talks about the disqualifications or the negative factors are talked about from that the positive factors we have to infer. Now several साधनाs are mentioned in the scriptures. All these साधनाs are important but here that teacher want to say that a particular साधना is the most important one, in the presence of that साधना alone all the others साधनाs will become valid. And what is that one single साधना which validates, which makes other साधनाs meaningful? Here the teacher wants to say intense desire for मोक्ष, तीव्र मुमुक्षुत्वम् is the most important thing and they give the example of a person who is under the water. Because the शिष्य asked it seems, हे गुरु! what is intense desire for मोक्ष I don't understand? गुरु said I will make you understand at appropriate time. And at the appropriate time both went to the river for bath. Without any explanation or anything, without any introduction गुरु put शिष्य's head under the water. And the शिष्य was struggling. And after two minutes he made sure that he doesn't die because he is his शिष्य. So therefore he just came up and he was wondering why गुरु does all these things. Then he asked when you were under the water what was your thought? Did you think of tomorrow's breakfast or day after

tomorrow visiting some place? Nothing, there was only one powerful thought, somehow I should breathe. So that is called तीव्र मुमुक्षुत्वम्, so intense must be the desire for मोक्ष. And if that तीव्र मुमुक्षुत्वम् is not there, here the teacher says all the other साधना's will not give the full benefit. It will all give some benefit but it will not give the fullest effect. And therefore he says, अयम् आत्मा प्रवचनेन न लभ्यः – the आत्मा, परमात्मा or मोक्ष (here आत्मा means परमात्मा) cannot be attained by any amount of scriptural study alone. Mere study will not do. For the study to become fruitful the study must be backed by something. Very careful! Here the teacher does not say study is useless. If he tells study is useless you will stop coming to the class. Therefore the teacher says mere study is useless. Study is very important but the study must be backed by something else. And what is that something? तीव्र मुमुक्षुत्वम् which here the teacher calls आत्मा वरणम्. वरणम् means choosing the आत्मा as the top priority of the life. That the problem is not with the world, the problem is with myself. The weak “I” is संसार, strong “I” is मोक्ष. It has nothing to do with the world, it has nothing to do with business or family or relations or government, it has nothing to do with anything. संसार is an expression of weak “I” and मोक्ष is an expression of strong “I” Therefore what is required is converting weak “I” to strong “I.” This, I must be thoroughly convinced. And वेदान्त does not want to enforce this idea, वेदान्त says if you are not convinced with this fact you go and experiment in the

world. Try to go on manipulating, changing, house changing, business changing, everything including wife, you may change any number of wives and husbands and houses and business you find that nothing happens to you the problematic “you.” From that you should infer the problem is not outside but it is with me. Because the noise is common. That noise from mind, what is the noise? I am not at home with myself, I am not at home with myself. In the background तम्बुर श्रुति will continue. And what is the only common factor wherever I go? What is the only common factor wherever I go? I am the common factor. Therefore, the noise must be coming from myself. I went to बद्दीनाथ but there is no peace of mind, कैलास went and came back; went everywhere still that inward, inner noise of अतृप्ति continuous. Therefore, the noise is coming from myself. This convection should come. Let it take 10 years, let it take 10 जन्मs, it should come. And if that has not come प्रवचनेन न लभ्यः the study will become an academic pursuit, so that we can tell everyone I have finished उपनिषत् गीता finished, उपनिषत् also finished. This fellow remains. So, उपनिषत् is finished, संसार is not finished not only that the ego has become stronger. The ego caused by the scriptural study, विद्यागर्वः it is called. Therefore ego has been only fattened but it has never been replaced. Therefore mere study will not do. न मेधया – mere memorization will also not help. Memory is useful, very careful. What is important is mere memory is not enough. Memory is useful, if memory is

not there then next week also I have to start with मुण्डकोपनिषत्. So I am continuing only with the hope that previous class is remembered. Therefore memory is important but mere memory is not sufficient. I maybe quoting all the उपनिषत्s I maybe quoting ब्रह्मसूत्र, I may be quoting everything and people will say you are a great scholar. And what type of a scholar I am? संसारि scholar, jealous of another scholar who knows one text more than me! Even the greatest scholar has got limitation. You ask him what all things he doesn't remember. So you know what all I remember, I only know what I don't remember. So therefore memory power does not give liberation. न मेधया. मेधाशक्ति means ब्रन्थार्थधारणशक्तिः. And what about repeated श्रवणम्? न बहुना श्रुतेन – mere श्रवणम्. श्रवणम् means what listening to the scriptures under the guidance of a गुरु. That is also not enough. So here also remember it is not the criticism of श्रवणम् but it is the criticism of *mere* श्रवणम्. Mere श्रवणम् means what? श्रवणम् without मुमुक्षुत्वम्, the desire for मोक्ष. That also cannot give liberation. Then liberation comes to whom? तस्य एष आत्मा the fourth line स्वां तनूं विवृणुते – परमात्मा reveals Its nature only to the sincere seeker. परमात्मा reveals its nature. तनूम् means स्वरूपम्, सत्त्विदानन्द स्वरूपम्, reveals Its nature to only the sincere seeker. Ok. Who is the sincere seeker? Sincere seeker is one, who has chosen the परमात्मा as the topmost priority. Among the four पुरुषार्थs धर्म is only a means and not an end. अर्थ,

wealth is only a means not an end, काम, all the sense objects that I possess they are all means not an end. Then what is the end? There is only one end. And what is that? You may call it मोक्ष, you may call it ज्ञानम्, you may call it परमात्मा, whatever name you use whoever has chosen spiritual goal as the primary goal तेन लभ्यः – by him alone the आत्मा can be attained. And therefore what is the most important thing? Choice. दयानन्द स्वामिजि uses the word पुरुषार्थ निश्चयः, being clear about the priorities of life which we often lose sight of. In our busy worldly pursuit, I will do this, will do that, some for me will do and some for others, at last we forget for what we have come for. So the very purpose is lost sight of. Not losing sight of that is called तीव्र मुमुक्षुत्वम्, तेन एव लभ्यः. And from this शङ्कराचार्य highlights one more thing and that is मोक्ष is only in our own hand, it is not in the hands of anyone, it is not determined by god, it is not determined by your planetary positions, it is not determined by the number, the numerologically derived number in your name, it is not determined by the lines in your palm, मोक्ष is *determined by you and you alone*.

उद्धरेदात्मनात्मानं नात्मानमवसादयेत् ॥ गीता ६-५ ॥

This verse is important because it gives मोक्ष as the result of your free will, it is not determined by faith. Then does it mean that God's grace is not required for मोक्ष immediately a doubt will crop up. You say मोक्ष is in our hands. Isn't it arrogance? Don't we require the grace of the Lord? And they say

अद्वैतिन्s are dry Vedantins, with no भक्ति at all because they don't talk about Lord's grace, all the time they say मोक्ष is in your hands. So अद्वैतिन् is not a real भक्त. For name sake he puts on विभूति and all but has no भक्ति at all. भक्ति means one should cry, that is the criterion for them. Now we say अद्वैतिन् is a greater भक्त. You know why? The other person says you have to seek the Lord's grace which alone gived liberation. अद्वैतिन् says you need not seek the grace of the Lord. So if अद्वैतिन् says you need not seek the grace of the Lord doesn't it mean that he doesn't believe in grace and Lord? No, no, no. अद्वैतिन् doesn't seek because according to him the grace of the Lord is always there. Because Lord is not a partial person to give grace to some people and to withdraw from somebody else. Lord's grace is

दृशा द्राघीयस्या दृढलित नीलोत्पल रुचा दवीयांसं दीनं स्नपा
कृपया मामपि शिवे ।

अनेनायं धन्यो भवति न च ते हानिरियता वने वा हर्म्ये वा
समकर निपातो हिमकरः ॥ सौन्दर्य लहरी ५७ ॥

शङ्कराचार्य says should we ask the Sun to send us light. We need not request the Sun to send us light because the Sun will send the light all the time. In fact, it is incapable of withdrawing the light because Sun is the embodiment of light. So शङ्कर says whether it is कूवम (he has not said about कूवम, I am adding it) river, whether it is गङ्गा river or कूवम river or it is a nice place or it is a dirty place sunlight is going to uniformly shed light on everything. Therefore भगवान्

grace is always there, by our effort we are tapping the grace which is already there. When we are inside the room, sunlight is there or not? It is there. If we are missing the sunlight whose mistake it is? If one sits inside the room and go on grumbling that Sun भगवान् is not showering his grace on me, what can be done? So the Sun is not denying me the grace, my effort alone is required. And what is my effort? Come out. Then after coming out should I pray to the Sun god to send the light? No. If the effort of coming out is there sunlight is available. Similarly अद्वैत says भगवान् grace you need not seek not because you don't require but because it is always there. Then what is required? Your own effort is lying down like a buffalo, it is only your laziness which is denying you the मोक्ष and therefore यमेवैष वृणुते. So if asked whether grace is required or not, what is the answer? Grace is required but need not ask for it because it is always there. But effort has to be exerted because it is not there now. Continuing;

Verse No. 3.2.4

नायमात्मा बलहीनेन लभ्यो

न च प्रमादात् तपसो वाप्यलिङ्गात् ।

एतैरुपायैर्यतते यस्तु विद्वां-

स्तस्यैष आत्मा विशते ब्रह्मधाम ॥ ४ ॥

So in this मन्त्र the teacher is going to talk about four qualifications without which one cannot attain मोक्ष. What are the qualifications?

- i) **बलम्** i.e., strength.
- ii) **अप्रमादः**. अप्रमादः means alertness, not being mechanical, being alert.
- iii) The third qualification is **तपः**. In this context it means **ज्ञानम्**. तपः means **ज्ञानम्** or knowledge.
- iv) And the fourth one is **लिङ्गम्**. In this context means **वैराग्यम्**. Or **शङ्कराचार्य** translates it as **सन्न्यासः**.

Each one we will see briefly. The first one is **बलम्** or strength. Here the strength is not physical strength. If physical strength is compulsory thing for **मोक्ष** many of us will not be qualified because for us even sitting down and getting up is a project. Therefore physical strength is not the idea but it is the intellectual strength, **बुद्धिः**. **बुद्धिबलम्**. And why do we emphasize **बुद्धिबलम्**? Because the whole process is knowledge. So here we are not discussing the topic of any emotion like in the **पुराण**s, they talked about the glories of the Lord, **राम** is so great, his glory is so and so, you hear and you develop devotion to the Lord. It is an emotional build up. We don't condemn that but **वेदान्त** is not an emotional build up but it is clear knowledge or understanding. And understanding of a subject which is so subtle and so much contrary to our normal understanding. I have told this often **वेदान्त** talks about only three basic things **ब्रह्म सत्यं जगन्मिथ्या जीवो ब्रह्मैव नापरः** । It talks about the **ईश्वर**, the Lord; it talks about the

world, it talks about myself. It tells I am God. All the time I have been thinking the reverse of the word god and people scold also like that. Therefore, while I am thinking as d o g, the गुरु reverses and says you are G O D, something must be wrong with the गुरु; that is how we think. We are never ready to accept how can I be God, the infinite principle. Difficult to accept. And it talks about the world and it says it is not real. How can the world which is constantly creating problems for me be not real? And it says ब्रह्मन् alone is real, which I never see at any time. What I have been seeing all the time that world is said to be false what has not been seen at all that ब्रह्मन् is said to be true! So every basic idea of वेदान्त is unswallowable and it is not a matter to be believed, if it is a matter to be believed you don't require teaching. I have to only say that these are all the basic dictums of वेदान्त you have to accept it. And if you don't accept you won't get ticket to मोक्ष, don't ask questions. So for that only one class, even one class is not required, only statements 'ब्रह्मन् is real, world is unreal.' Why? Because I say so. And you are infinite. Why? Believe it. It is nice. So it is not a matter of belief but a matter of knowing and assimilating, which means teaching is involved, which means reception is involved. which means doubts galore are involved, which means answering every doubt is involved, which means बुद्धि, विज्ञानमयकोश has to be to in OT, Over Time work. And therefore without a good

thinking capacity one cannot have this knowledge. So that is called बलम्. And that is why

बुद्धिर्बलं यशो धैर्यं ॥ हनुमान स्तुति ॥

There बुद्धि and बलम् are separately mentioned. We can change it and take as one word. The strength of the बुद्धि.

Then what is the second one? I said अप्रमादः. अप्रमादः means alertness. With regard to what? Not losing sight of the goal. And there are sufficient attractions in our life to make us lose sight of the goal.

बालस्तावत् क्रीडासक्तः तरुणस्तावत् तरुणीसक्तः ।

वृद्धस्तावत् चिन्तासक्तः परमे ब्रह्मणि .. ॥ भजगोविन्दम् - ७ ॥

Now he has time for वेदान्त but the person is about to die. So therefore in and through all our worldly pursuit I should remember *this is goal, this is the goal, this is the goal, this is the goal*, and that is called alertness. चित्त एकाग्रता, चित्त समाधानम् is called अप्रमादः.

Then the third qualification is ज्ञानम्. तपः means ज्ञानम् or वेदान्त विचारः enquiry into the scriptures under the guidance of a competent गुरु. And never think scriptural study is a mere intellectual pursuit. I have given you the example of a mirror, you remember. When I am looking into the mirror even though it appears I am an extrovert person remember the more I am looking into the mirror intently the more I am going to see myself only. And when there is some dust in the

mirror and when I am wiping it superficially looking I am only handling the mirror but the more I wipe the mirror the more clear is my vision of myself. Scriptures are like the mirror. This study is not an extrovert pursuit. As you study clearly the understanding of scriptures is equal to the understanding of myself. शास्त्रज्ञानम् एव आत्मज्ञानम् because शास्त्रम् is dealing with आत्मा. And if I am doing some extra analysis to remove my doubt, removing the doubt is again is not a mere intellectual gymnastics, removing the doubt is like wiping the mirror. When there is a dust called doubt by the cloth called मननम् we have to thoroughly wipe it then the dust called doubt we will go. And when the doubt dust is dusted and again what happens my knowledge of myself will become clearer and clearer. And therefore scriptural enquiry is Self-enquiry. This is the third qualification.

And the fourth one is लिङ्गम्. I told you लिङ्गम् means सन्न्यासः or वैराग्यम्, detachment. Detachment does not mean hatred. I don't have either राग, I don't have द्वेष also. राग द्वेष अतीतत्वम्. Again दयानन्द स्वामिजी gives a beautiful example. So when I am a child I play with the marbles. So I just play and I am so much attached to the marbles. And when the exam time comes around march April the mother says that you should not play and I want to go away from other children who are playing because when I hear the sound I will be tempted. As in watching cricket match

in the drawing room, the poor child keeps the book then when he hears the batsman hit a six he feels so much disturbed and he will feel so bad. So then he wants to go away from that place because he will be tempted if he listens. Therefore he physically avoids. Now the same child grows up and becomes a fifty year old. And what is the child's attitude towards those marbles? Will he say I am hearing the sound of those children playing that I am tempted, will he say so? Its presence will not be tempting and its absence will not create a vacuum also; that is called maturity. Maturity towards the object means the presence does not tempt, the absence does not create vacuum. That is called growing out and that is called here लिङ्गम्, सन्न्यास.

And all these four are important - intellectual strength, alertness, enquiry and detachment. And here the teacher wants to emphasize these four disciplines by putting in a double negative language. Instead of presenting them positively 'these four are required to attain मोक्ष' he puts in a double negative language, what is that? Without these four one cannot attain liberation. Instead of saying 'with these four one can attain' he says 'without these four one cannot attain.' That is what is said, look at the मन्त्र. बलहीनेन अयम् आत्मा न लभ्यः – without the first one, what is the first one? बलम्, बुद्धिबलम्, so without the strength of बुद्धि अयम् आत्मा न लभ्यः the परमात्मा cannot be attained. न च प्रमादात् लभ्यः. प्रमाद means lack of alertness. That is without alertness also

one cannot attain मोक्ष because he will be distracted all over, he will know how to postpone spirituality. Whenever the day is busy the first casualty is what? Not breakfast, not lunch, not newspaper, not TV program, the first casualty is prayer or गीता उपनिषत् class or some पारायणम्. *Therefore what is important? What we generally drop when we are busy that is important. What we generally drop when we are busy.* So therefore all the spiritual साधनाs i.e., alertness.

Then अलिङ्गात् तपसः वा – again परमात्मा cannot be attained with a knowledge which is without detachment. वैराग्य रहित ज्ञानात् न लभ्यते. It cannot be attained by that knowledge which is not with वैराग्यम्. That means by that knowledge which is backed by वैराग्यम् gives मोक्ष. वैराग्य रहित ज्ञानात् न मोक्षः. How will be the वैराग्य रहित ज्ञानम्? Professional knowledge only it will be. I can have a PhD, I can become a lecturer, I can write books also and I will continue to be a learned संसारि, PhD in Indian philosophy! So there for knowledge is there without assimilation. Assimilation requires वैराग्यम्. एतैः उपायैः यतते यः तु विद्वान् – that intelligent person who strives with these four qualification - बलम्, अप्रमादः, तपः, सन्न्यास or लिङ्गम् - the one who strives with these four तस्य एष आत्मा विशते ब्रह्म धाम – his जीवात्मा will merge into परमात्मा. ब्रह्म धाम means परमात्मा, आत्मा means जीवात्मा, his जीवात्मा alone will ‘merge’ into परमात्मा, he alone will attain liberation.

मुण्डक उपनिषत्

मुण्डक ३ खण्ड २

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

नायमात्मा बलहीनेन लभ्यो न च प्रमादात् तपसो वाप्यलिङ्गात् ।
एतैरुपायैर्यतते यस्तु विद्वांस्तस्यैष आत्मा विशते ब्रह्मधाम ॥ ४ ॥

This is the concluding section of the मुण्डकोपनिषत्. The main teaching has been already given in the form of an answer to the students question. And the question was

कस्मिन्नु भगवो विज्ञाते सर्वमिदं विज्ञातं भवतीति ॥
मुण्डकोपनिषत् १-१-३ ॥

So the student शौनक asked his teacher अङ्गिरस् “What is that basic cause of the creation by knowing which everything else is as good as known?” एकविज्ञानेन सर्वं विज्ञानम्. And the answer to the question is ब्रह्मज्ञानेन सर्वं विज्ञानम् भवति because ब्रह्मन् alone is the basic stuff of the entire creation, just as the water is the basic stuff of the entire ocean. And all the other words that we use like ocean, wave, bubble, froth, river all these are many words but referring to only one substance – water. Similarly ब्रह्मन् is the basic substance and whatever words that we use like space, air, fire, water, earth as well as all other things they all have only verbal existence the substance is only one ब्रह्मन्. This teaching was given in the previous five sections of the उपनिषत्. Now in the sixth and final section the teacher wants to wind up the teaching by discussing three topics.

i) One topic is the summary of the teaching, i.e., ब्रह्मविद्या itself in brief is one topic.

- ii) And the second topic is ज्ञान साधनानि – for gaining this ब्रह्मविद्या what are the qualifications required; preparatory steps.
- iii) And then the final topic is ज्ञानफलम् – what is the benefit of acquiring this knowledge.

Of these three topics, two topics have been already dealt with. ब्रह्मविद्या was summarized before and the ज्ञान साधनानि also have been talked about in मन्त्र number three and four. Four disciplines were emphasized. One was आत्मा वरणम् or sincere interest in Self-knowledge, a deep urge was emphasized in the third मन्त्र. तीव्र मुमुक्षुत्वम्, तीव्र जिज्ञासा, intense desire or burning desire. Then in the 4th मन्त्र three more qualifications were emphasized. One is बलम्, the inner strength for pursuing this path because the spiritual path is full of obstacles, to get over the obstacles one requires inner strength which you call perseverance or you can call will power etc. Then the teacher emphasized अप्रमादः. अप्रमादः means alertness, not leading a mechanical life and being carried away by routine activity. We all have certain routine activities going on doing that only we get lost in that and forget for what purpose we have come. So this is a mechanical life which is called प्रमादः in संस्कृत, the opposite of is अप्रमादः, alertness, constantly reminding myself of the purpose for which I have come. So then the final discipline or preparatory step that he said was the सन्न्यास सहित ज्ञानम् or

वैराग्य सहित ज्ञानम् that the study of the scriptures backed by detachment, enquiry back by detachment. If any one of these two is missing then there is no benefit. If enquiry alone is there and no detachment then useless. Detachment alone is there and no scriptural enquiry then useless. They should both go hand in hand. So वैराग्य सहित विचार all these are required. So having emphasized some of the qualifications now the teacher is entering the topic of ज्ञानफलम् in the following मन्त्रs. मन्त्र number five.

Verse No. 3.2.5

संप्राप्यैनमृषयो ज्ञानतृप्ताः

कृतात्मानो वीतरागाः प्रशान्ताः

ते सर्वगं सर्वतः प्राप्य धीरा

युक्तात्मानः सर्वमेवाविशन्ति ॥ ५ ॥

So the ज्ञानफलम् is going to be talked about. The benefit of knowledge is presented in twofold ways. One is called जीवन्मुक्तिः, other is called विदेहमुक्तिः. जीवन्मुक्तिः means inner freedom even when the person is alive. So this जीवन्मुक्ति is attained not after death but even before death a person can attain जीवन्मुक्ति, without changing his आश्रम, without changing his profession remaining whenever he or she is one can enjoy that in inner freedom, freedom from राग, द्वेष, काम, क्रोध, लोभ, मोह, मद, मात्सर्य all these inner pains one is free from, which Lord कृष्ण beautifully describes in the 2nd chapter,

दुःस्वेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः ।

वीतरागभयक्रोधः स्थितधीर्मुनिरुच्यते ॥ गीता २-५६ ॥

And freedom from inner turmoil is not because of the change in the setup. The setup remaining the same, wife or husband is continuing to be the same, the in-laws continuing to be the same, the children continuing to be the same, the recession in the business remaining the same, the share market conditions remaining the same, all the others will remain the same because they are determined by what? प्रारब्ध. So whether one is ज्ञानि or अज्ञानि प्रारब्ध will continue the reign the situation but the ज्ञानि has got the rain coat called knowledge that any amount of rain falls he doesn't get wet. And this inner insulation is called जीवन्मुक्तिः. That is one result. And the other is फलम् after death the ज्ञानि is not reborn. He merges with ब्रह्मन् or he is one with the Lord. ईश्वर ऐक्यम् or ब्रह्म ऐक्यम् पुनर्जन्म अभावः. These are the two benefits which are going to be said in the following मन्त्रs. In this मन्त्र the उपनिषत् beautifully talks about the various stages that this seeker goes through. जीवन्मुक्ति is not an overnight result but it is attained by gradual growth. We will rearrange the words in this मन्त्र so that we can see what are the states that a person will go through.

What is the first one? Third line we will take the word धीराः. So धीरः means the first stage is the recognition of the fact that the spiritual growth alone is the real accomplishment in life. All the material accomplishments incidental, they are

wonderful but they cannot be considered the primary thing in life, which we can call switching the priorities of life. Generally, in the beginning stages of life our priority is always in अर्थ-काम. अर्थ means what? Wealth and security. काम means what? All kinds of entertainments. They are the top priorities in the beginning and a person has to convert himself from a materialistic person to a spiritual person. The conversion is what? Spiritual growth becomes primary. And such a person is called means धीरः. धीरः means विवेकि, discriminative, one who knows spirituality is more important than materialism. Not that material things are not required but they are not at the cost of spiritual growth. So this is the first stage विवेकः. And how bring about this conversion? The teacher doesn't say. The conversion is brought about by a religious life. Without leading a religious life a person cannot convert himself from materialism to spirituality. Even in the initial stages of the religious life also we will use religion for money only, not only we use office for acquiring wealth, gods are also made into partners. If you give me 20% I will give you half percent in the donation box. So therefore, even religion is materialistic religion but the beauty of religion is you continue to be in religion unknowingly you will get converted from materialistic religion to spiritual religion. In religion there are two - materialistic religion is do नामस्कार and ask for worldly things; spiritual religion means do नामस्कार and ask for ज्ञानवैराग्यसिद्ध्यर्थम्. So initially

material desires are ok. वेद don't want to suppress us, ask for all worldly things nothing wrong but sooner or later go to the Lkg but don't sit permanently there. So be materialistic nothing wrong but be religiously materialistic and in due course you will become religiously spiritual. And that religion is called धीरः.

And once we grow mentally then the next stage is वीतरागाः. विवेक will naturally lead to वैराग्यम्. And what is वैराग्यम्? All the other things other than मोक्ष will become secondary. We don't throw them away, we don't disrespect them, they will become subservient to मोक्ष. So money is also required for what for मोक्ष. How do you say money is required for मोक्ष? शङ्कराचार्य says only when money is there you can do noble कर्म's. Whether it is the दानम् or whether it is serving the society, so therefore money also I will ask for again for what for doing noble कर्म's so that I can be purified. Similarly family life also. So सहधर्मचारिणी not सह अर्थचारिणी or सहकामचारिणी. So, family life also is for spiritual growth, whatever you do is for spiritual growth. So once the attitude towards अर्थ-काम is as subservient to धर्म-मोक्ष that is called वैराग्य. Growing out of petty things in life. This is वीतरागाः.

परीक्ष्य लोकान् कर्मचितान् ब्राह्मणो निर्वेदमायान्नास्त्यकृतः
कृतेन ॥ मुण्डकोपनिषत् १-२-१२ ॥

Then what is the next stage? प्रशान्ताः. प्रशान्ताः means with a non-extrovert mind, a mind which is tranquil and turned inwards, no more extrovert, no more wandering, no

more restless. Such a mind is called प्रशान्ताः or to put in technical language शमादिषट्क सम्पन्नः, which again requires religious discipline. Initially our mind is extrovert and gradually by the practice of जप or मानस पूजा in short, अष्टाङ्गयोग. So all these are meant for turning inwards. The very same जप you did before verbally. To by heart विष्णुसहस्रनाम you require a book or not? So therefore even verbal chanting is going on mind is extrovert, when you practice chanting the same thing mentally then the mind turns inwards. So अन्तर्मुखत्वम् is called प्रशान्तता. So thus lead a religious life and be introvert.

And then what is the next stage? Turn to the first line, ऋषयः. ऋषयः means ज्ञानिनः. So once I have got विवेक, वैराग्यम्, शमादिषट्क सम्पत्ति etc., my next stage is acquisition of knowledge. How I acquire knowledge? the मुण्डकोपनिषत् itself has said,

तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत् समित्पाणिः श्रोत्रियं
ब्रह्मनिष्ठम् ॥ मुण्डकोपनिषत् १-२-१२ ॥

By the systematic and consistent study of the scriptures for a length of time under the guidance of a competent गुरु. Every term is important. Systematic study, not reading here and there, systematic study. And consistent. Now a little bit studying and then after 13 years continuing this study, no. Consistence; systematic and consistent study of scriptures. For how many days? Not one day. For a length of time, at least two three years. And that too how? Under the guidance of a

competent गुरु. If a person does that he will all become what? ऋषयः. So we will all become ऋषिs. ऋषि means what? Not with beard and all. So ऋषि is not external ऋषि, ऋषि means ज्ञानि. ऋषति जानाति आत्मतत्त्वम् इति ऋषिः. ऋष् to know, ऋषिः means a knower, a wise person, a seer is called ऋषिः.

So beautifully the stages are talked about. First you become धीरः, then you become वीतरागः, then you become प्रशान्तः, then you become ऋषिः.

So then what is the next stage? Second line you come, कृतात्मानः. कृतात्मानः means those who have converted जीवात्मा into परमात्मा. परमात्मत्वेन कृतः जीवात्मा यस्य; बहुव्रीहि. So कृतम् means converted, refined. What is converted? आत्मा. आत्मा means जीवात्मा. And what type of conversion? जीवात्मा to परमात्मा. And how do you do this conversion? Is it a physical conversion? The conversion is not at all a physical conversion because जीवात्मा has been परमात्मा all the time. So therefore there is no question of gradual expansion. It is not a physical conversion because it is not required because the truth is जीवात्मा and परमात्मा are two words but there is only one substance. What is a substance? आत्मा. Then what do you mean by conversion? The conversion is purely changing my misconception. So wrongly understood जीवात्मा to rightly understood जीवात्मा. So the conversion is at the level of understanding. Wrongly understood जीवात्मा to rightly understood जीवात्मा is the conversion. And you know what is a beauty? Rightly

understood जीवात्मा is परमात्मा. Like converting our snake into rope. You know rope-snake example. So the rope was mistaken as snake because the light was not there very much, therefore in the dim light the rope was mistaken as snake, by gaining the knowledge the snake is “converted” into rope. And what do you mean by this conversion? This understood snake is rope, misunderstood rope is equal to snake. So therefore the conversion is from ignorance to knowledge.

असतो मा सद्गमय तमसो मा ज्योतिर्गमय मृत्योर्माऽमृतङ्गमय ।
॥ बृहदारण्यकोपनिषत् १-३-२८ ॥

And therefore they have “become” परमात्मा. Ok.

Then what is the next stage? Now we have all become परमात्मा. Then what is the next stage. So we are all now परमात्मा. So now what is the next consequence? ज्ञानतृप्ताः. As long as I am जीवात्मा I am नित्य अतृप्तः. Always complaining. After asking how are if you give them two minutes time they will start complaining. Even रामायण and महाभारत I will get defeated. So for courtesy we say ‘yes स्वामिजि, fine.’ So afterwards I should quit. But if I say are you really fine? I am fine, *but*. So therefore जीवात्मा can never be totally satisfied. There will be no time in your life when everything is ideal. It doesn't exist. It is exactly like ideal gas of chemistry. If you are a chemistry student ideal gas doesn't exist. Ideal gas is that which follows PV is equal to RT. Such a gas does not exist at all. Similarly there will be always some complain or the other, by the time you settle all the children we will be old. So

therefore जीवात्मा can never get total satisfaction. Therefore satisfaction is only as what? परमात्मा. Therefore the moment I recognize my परमात्मा nature, what is the benefit? ज्ञानतृप्ताः – as परमात्मा I am ever satisfied not because surroundings are fine but in spite of surroundings. ज्ञानि is happy not because of surroundings, ज्ञानि is happy in spite of surroundings. ज्ञानि is happy not because of health but ज्ञानि is happy in spite of ill health. And this is called ज्ञानेन तृप्तिः. Then you may ask “How can a person be satisfied in spite of ill health?” Headache, leg pain, stomach pain, when all the things are there how can one be satisfied? The answer is simple. When you look at one problem from a particular angle it appears very big but when the very same thing you look from a higher perspective it doesn't appear big. Like what? This tree is very big now but when you see from a helicopter then the very same tree becomes insignificant. So therefore from the vision of this knowledge the problems don't disappear but the problems will become insignificant or diluted. So therefore ज्ञानतृप्ताः भवन्ति. And this is जीवन्मुक्ति. So ज्ञानतृप्ताः means जीवन्मुक्ताः.

And विदेहमुक्ति is going to be talked about in the second half. ते युक्तात्मानः. So these जीवन्मुक्तs continue in this knowledge without slipping down. So युक्त आत्मानः means what? ज्ञाननिष्ठः. They don't lose sight of this knowledge. I should be in this knowledge all the time either in the form of श्रवणम् or in the form of मननम् or in the form of

निदिध्यासनम् or in the form of पठनम् or in the form of पाठनम्. पाठनम् means what? Sharing with teaching with somebody else. I should all the time dwell in this knowledge. That is called ज्ञाननिष्ठः. So these ज्ञाननिष्ठs these जीवन्मुक्तs what will happen to them?

सर्वतः सर्वगम् प्राप्य – at the time of death, at the end of their प्रारब्ध, so सर्वगम् प्राप्य. प्राप्य means merge into. They merge into the all-pervading ब्रह्मन्. सर्वगम् means all-pervading ब्रह्मन्. So they merge into the all-pervading ब्रह्मन्. How? Totally, without any distinction.

And having merged into ब्रह्मन्, **सर्वम् एव आविशन्ति**. So they pervade the whole creation. Having become one with ब्रह्मन् as ब्रह्मन् they pervade the whole creation because ब्रह्मन् is all-pervading they have become one with ब्रह्मन् and therefore they also all-pervading. In short, they will attain ब्रह्म ऐवयम्. So here also we should carefully understand, I have told you several times, at time of liberation we say जीवन्मुक्त merges into ब्रह्मन्, here also ‘merges’ should not be taken as a physical event. Why it should not be taken as a physical event? Because if ब्रह्मन् is physically away then the जीव can physically travel and merge into ब्रह्मन्. Suppose ब्रह्मन् is in वैकुण्ठ. So then at the time of death I can go through what you call ब्रह्मरन्ध्रम् like a rocket then this जीवात्मा travels upwards crossing भूलोक, भुवर्लोक, and all then going to वैकुण्ठ there विष्णु is sleeping and they will enter into him. So these are all possible if ब्रह्मन् is physically located; ब्रह्मन् being all-

pervading there is no question of actual merging. Then why do you use the word merging? That is why the शास्त्र gives the example. It is exactly like the pot space *merging* into total space when the pot is broken. When the pot is broken the pot space merges into total space means what? The pot space does not travel but when the pot was there it had a seeming individuality. We had given it name. what name? Pot space. And not only that this is a small pot space, that is a big pot space. So the pot created a seeming individuality when the pot is broken that seeming individuality is gone, therefore even the name pot space is not there. It is replaced by what? The total space. Similarly, जीवात्मा is the Consciousness, body is like the pot because of the body pot the Consciousness has got a name. What is the name? Mr. राम, Mr. कृष्ण, Mr. लक्ष्मी, Mr. सरस्वती. The Consciousness had an individual name because of the presence of the pot body. And when the pot is broken the Consciousness no more has the name कृष्ण, राम, लक्ष्मी, सरस्वती. Then the Consciousness is named what? ब्रह्मन्. And this is called सर्वगम् सर्वतः प्राप्य. युक्तात्मानः, जीवन्मुक्तः सर्वम् एव आविशन्ति, they pervade whole creation. Continuing;

Verse No. 3.2.6

वेदान्तविज्ञानमुनिश्चितार्थाः
 संन्यासयोगाद् यतयः शुद्धसत्त्वाः ।
 ते ब्रह्मलोकेषु परान्तकाले

परमृताः परिमुच्यन्ति सर्वे ॥ ६ ॥

So in this popular मन्त्र also उपनिषत् talks about both जीवन्मुक्ति and विदेहमुक्ति फलम् as a result of Self-knowledge. Like the previous मन्त्र here also the उपनिषत्s talks about the stages through which the seeker will go through. So here also we will rearrange for our convenience. The first stage is शुद्धसत्त्वाः. So our first stage in spirituality is a pure mind. सत्त्वम् means mind and not सत्त्व गुणम्. In this context सत्त्व means mind, शुद्धसत्त्वः means pure mind. A pure mind is one in which रागद्वेषs are subservient to free will. So purity of mind requires two conditions.

First condition is the रागद्वेषs are also pure, not illegitimate. So illegitimate रागद्वेषs are not there. Legitimate ones are allowed. What is legitimate राग? I should be healthy is everybody's desire. And the family should be healthy, the children should grow up well, all legitimate रागs only. Similarly legitimate द्वेष is what? I don't want to be sick. Who loves sickness? So therefore there are so many legitimate रागद्वेषs. Therefore the first one is they are legitimate.

And second one is I am not the slave of the रागद्वेषs. रागद्वेषs under manageable condition.

So this is called शुद्धसत्त्वः. कृष्ण defines in the गीता, इन्द्रियस्येन्द्रियस्यार्थे रागद्वेषौ व्यवस्थितौ । ॥ गीता ३-३४ ॥

रागद्वेषs will continue to be there. There is no wrong if they are there but तयोर्न वशमागच्छेत् तौ हि अस्य परिपन्थिनौ don't

be a slave of रागद्वेष but be a master. That is why I used the expression '*convert your needs into preferences.*' I need a coffee means I am slave. I prefer to have a coffee means I am a master. Prefer to have means what? If it is there I will take otherwise ok. Similarly at every stage convert your रागद्वेष into preferences rather than need. Such a mind is called शुद्धसत्त्वम्. How do I know whether I have शुद्धसत्त्वम् or not? स्वामिजि is there any meter, शुद्धसत्त्वोimeter? Very simple. The purer the mind is the calmer it is. Calmness of the mind is the indication of purity. The more रागद्वेषकामक्रोधs are the more the mind is restless, agitated, angry, irritated, jealous, criticizing, grumbling, mumbling. So therefore it is always a disturbed mind. This is शान्तः. Not only that person is शान्तः, the शान्ति is so solid that even a disturbed person come around he will get peace of mind. That is how कालिदास writes in his शाकुन्तल, when दुष्यन्त goes he discovers कण्व आश्रमम्. How you know? He says when I come to this place somehow my mind becomes calm. And not only that I see even the animals which are traditional rivals, even they are moving around without attacking each other. So there must be शान्तमिदमाश्रमपदम्... ॥ अभिज्ञानशाकुन्तलम् १-१७ ॥

So he infers that there must be some आश्रम in this place. So thus a शुद्धसत्त्व means

समत्वं योग उच्यते ॥ गीता २-४८ ॥

You can say peace or you can say balance of mind. Equanimity is the sign of purity. And purity alone can give equanimity and not intelligence. Intelligence is different, purity is different. An intelligent person can be intelligently impure. In fact, all the cheating people are very intelligent because to cheat you require more intelligence. To follow the law what intelligence is required? Only to manipulate you require intelligence. Intelligence does not promise peace. Even education, academic education does not promise peace. Only purity can promise peace. Therefore peace is the sign of purity.

Then once the mind has become pure now the mind is ready for knowledge. Therefore what is the next stage? यतयः. So they all will become यति. यति literally means सन्न्यासि. And in our tradition सन्न्यास means committed pursuit of knowledge. The very purpose of सन्न्यास is that this person is freed from all duties. In सन्न्यास, वेद gives him freedom you don't have religious duties, you don't have family duties, you don't have national duties; one should not even vote for a सन्न्यासि. Because that is a social or political duty, he has a civil death. He is no more having a civil personality. You know why वेद gives him freedom from all these duties? So that you can all the time do श्रवण मनन निदिध्यासनम्. Therefore, सन्न्यास means ज्ञानयोगः. That is going to be said later. So यतयः. यतयः means committed seekers they become. Like an armature person becoming a professional.

Turning 'Pro' as they say. You see the lifestyle of top class cricket people two hours running, three hours running, practice. So therefore anywhere top means commitment is required. So यति means committed spiritually.

Then what does he practice? **संन्यासयोगाद्.** **संन्यासयोगः** as I said is **ज्ञानयोगः**. Because the primary duty of a **संन्यासि** is **ज्ञानयोगः**. If he takes **संन्यास** and does any other job other the pursuit of knowledge **वेद** will not be happy. It is like if you send your child to the college and he become the head of students union then he stands for elections and all and breaking the buses and all he does all those things you won't be happy because you have sent your child to the college for only one purpose. What is that? Study. Similarly **संन्यास** is exclusively prescribed for Vedantic study. And that is why **संन्यासयोगः** means **ज्ञानयोगः**, **वेदान्तविचारयोगः**.

So by following **वेदान्त विचार** what happens to him? **वेदान्तविज्ञानसुनिश्चितार्थः** means **ज्ञानिनः**. Such a long word but meaning is simple, **ज्ञानिनः भवन्ति** – they become wise people. So how does this world convey this meaning? **वेदान्त** means the **उपनिषत्s**, **विज्ञानम्** means the **शास्त्रम्**, **वेदान्तविज्ञानम्** means **उपनिषत् शास्त्रम्**, the scriptures called **उपनिषत्**. And **अर्थः** means the central teaching. And what is the central teaching? **जीवात्मपरमात्मा ऐवम्**. Therefore **वेदान्तविज्ञान अर्थः** means the central teaching of the scriptures called the **उपनिषत्s**. And **सुनिश्चितः** means clearly known. **सु निश्चितः** means doubtlessly known.

वेदान्तविज्ञानसुनिश्चितार्थाः means that person to whom the central theme of Vedantic teaching is clearly known, that is the final meaning. That person to whom the central theme of Vedantic teaching is clearly known, which means जीवात्मपरमात्मा ऐक्य ज्ञानि. And how does he get this? Through श्रवणम्, मननम् and निदिध्यासनम्. So श्रवणम् is for getting knowledge; मननम् is for removing intellectual problems, intellectual problems means doubt etc., निदिध्यासनम् is for removing emotional problems. So we all have got so many deep complaints. So right from our birth we have got so many pains which we have kept in mind. So these things can be there deep inside. And how do we know? Whenever an ideal condition comes these problems will pop up. We are sitting quietly those thoughts will come. Or else when a closely associated person comes will tell him all and cry. So thus these inner pains can surface at any time, inferiority complex or द्वेष towards someone or somebody is doing well in the same family all brothers may not do equally well, one maybe having more money than the other, this can be the mother's worry. So one son is well off and the other son is not that well off. So therefore this can be nagging I have to accept my position. As शङ्कराचार्य says in भजगोविन्दम्, यत्लभसे निजकर्मोपातं वित्तं तेन विनोदय चित्तम् ॥ भजगोविन्दम् २ ॥

Whatever be your financial status don't compare with others and worry; enjoy what you have. He might have three cars

you might be going by bus. Accept. These kinds of pains should be flushed out by निदिध्यासनम्. As long as they are there, one side I will be telling ब्रह्मानन्द and on the other side I will be crying. So therefore ब्रह्मानन्द means they should not nag my mind. So this is called निदिध्यासनम्. This requires special effort. When we sit quiet only our complains will surface. Now they don't surface because we have got some other thing, when the mind is quite only these things surface. How are you? Fine. So whatever pains I underwent they are all for my own growth only, I don't have any complaints to get anyone, I don't have any revenge also in my mind. लोकाः समस्ताः सुखिनो भवन्तु ॥ So when श्रवणम्, मननम् and निदिध्यासनम् are done what will I become? वेदान्तविज्ञानसुनिश्चितार्थाः.

Then comes the final stage the fourth line. परामृताः – as a result of this knowledge they become one with the immortal ब्रह्मन्. परम् means ब्रह्मन्, अमृत means immortal. परामृताः means immortal ब्रह्मन् they “become”. Again become is within quote. It is exactly like the dreamer *becoming* the waker, there is no transformation involved, only waking up. Similarly, they wake up to their immortal ब्रह्मन् nature. This is called जीवन्मुक्तिः.

Now as a जीवन्मुक्त they leave as long as the प्रारब्ध allows and then when the प्रारब्ध is exhausted they will attain विदेहमुक्ति. And what is that? That is said here, परान्तकाले – at the time of their final death. परान्तकालम् means final

death. Why do we say final death? After all that is final. Why do you say final death? Because according to शास्त्र the ignorant person's death is not final death, because you can guess the reason, again he is going to be born and again he is going to die. So since an ignorant person dies several times the death of an ignorant person is called अन्तकालः, non-final death. Whereas in the case of a ज्ञानि his death is final death because he is not going to be reborn to die again. And therefore ज्ञानि's death is called परान्तकाल. अज्ञानि's death is called अन्तकाल. Therefore परान्तकाले at the time of their final death सर्वे ते ब्रह्मलोकेषु परिमुच्यन्ति – they all merge into, परिमुच्यन्तिमेअन्स् merge into, merge into वहन्? ब्रह्मलोकेषु. Here ब्रह्मलोक means ब्रह्मन्. Very careful. Here the word ब्रह्मलोक does not mean the seventh heaven. In this context ब्रह्मलोक means ब्रह्मचैतन्यम्, लोकः means चैतन्यम्. So they merge into ब्रह्मचैतन्यम्. Like what? the pot space merging into total space, which is called विदेहमुक्ति. So thus जीवन्मुक्ति and विदेहमुक्ति are the results of ज्ञानम्. And this is going to be clarified with an example in the next मन्त्र. This example is the rivers merging into the ocean losing their individuality, their identity. गङ्गा is गङ्गा only until merges into ocean. Afterwards गङ्गा यमुना सरस्वती everything is one ocean only. That we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

In this last section of the उपनिषत् the teacher is giving ज्ञानफलम् in the form of जीवन्मुक्तिः and विदेहमुक्तिः. जीवन्मुक्तिः is enjoying the inner freedom even while one is alive, in spite of various situations in life caused by प्रारब्ध. So remaining unaffected by प्रारब्ध is जीवन्मुक्तिः. And विदेहमुक्तिः means at the time of death this liberated person gives up all the three bodies which are making him into a limited जीवात्मा and he merges into समष्टि, the परमात्मा without again coming to any limitation. The example normally given is when a pot is broken the pot space which was confined to the pot merges into total space even without any movement. So merger without motion is विदेहमुक्तिः. Losing the individuality is विदेहमुक्तिः. This was talked about in the fifth and sixth मन्त्रs and in the following मन्त्रs also the same idea is repeated. We will read मन्त्र seven.

Verse No. 3.2.7

गताः कलाः पञ्चदश प्रतिष्ठा

देवाश्च सर्वे प्रतिदेवतासु ।

कर्माणि विज्ञानमयश्च आत्मा

परेऽव्यये सर्वे एकीभवन्ति ॥ ७ ॥

So in this मन्त्र also the merger of the individual with the total is pointed out. In one of the उपनिषत्s known as प्रश्नोपनिषत् the individual personality is divided into 16 facets known as षोडशकला. The individual can be classified in any method but in the प्रश्नोपनिषत् the individual personality consisting of

the mind, the प्राण, the sense organs etc., is divided into षोडशकलाs, 16 facets or 16 digits. And here in this मन्त्र the उपनिषत् says out of the 16 कलाs or facets, 15 कलाs will merge into corresponding to the total aspect of the creation. So पञ्चदश कलाः प्रतिष्ठाः गताः. प्रतिष्ठाः means the corresponding macro aspect. So the body has got the five elements and these five elements which form part of the body will merge into the corresponding total five elements. So like that all the 15 कलाs will merge into the totality. Then the question is why should the उपनिषत् take only the 15 कलाs while the प्रश्नोपनिषत् talks about 16 कलाs? That means one does not merge into total what is that? शङ्कराचार्य writes in his commentary that the 16th कला refers to the नाम, name of the individual because the individuality is given a particular name which makes him uniquely different from all others in the creation and that name does not merge in the total because till the world remembers his name. Isn't it? आदि शङ्कराचार्य even now when we talk about. If it has merged into the total we will not talk about. And therefore शङ्कराचार्य says except the नाम which is the 16th कला all the other 15 कलाs will go back to the corresponding macrocosmic aspect. And not only that देवाश्च सर्वे प्रतिदेवतासु गताः – so here देवाः refer to the sense organs. So all the sense organs will merge into the corresponding presiding deities चक्षुषः सूर्यः देवता, श्रोत्रस्य दिग्देवता etc., we saw they will merge into corresponding अधिष्ठान देवताs, presiding deities. Not only sense organs

merge into देवताs, शङ्कराचार्य writes in his commentary in every sense organ there is a blessing given by the corresponding देवता, that blessing of the देवता remains in the every organ in the form of शक्ति. So part of सूर्य शक्ति is in the eyes, not the total, but देवता शक्ति is there because without the blessing of the देवता the sense organs cannot function. And that is why in the 18th chapter कृष्ण says there are various factors required for an individual action and while enumerating the factors कृष्ण says,

अधिष्ठानं तथा कर्ता करणं च पृथग्विधम् ।

विविधाश्च पृथक्चेष्टा दैवं चैवात्र पञ्चमम् ॥ गीता १८-१४ ॥

दैवम् means the power of blessing of the देवता. And this blessing called देवता शक्ति which was in the sense organ that also will merge back into the देवता itself. Then what about the कर्माणि? All the कर्मs सञ्चित कर्म as well as आगामि कर्मs they will not be retained because the very individuality is gone then the कर्म cannot remain anywhere and therefore all the पुण्यपापs, कर्म here means पुण्यपापम्, सञ्चित आगामि कर्माणि. What about प्रारब्ध? प्रारब्ध कर्म need not merge because only when the प्रारब्ध is exhausted the ज्ञानि dies. Therefore at the time of death प्रारब्ध कर्म is already exhausted and therefore it is not there. The only other two viz., सञ्चित and आगामि they will also merge into what? ईश्वर or the totality. And not only that विज्ञानमयश्च आत्मा. विज्ञानमयः आत्मा means अहङ्कार, the I notion which makes me a distinct individual, which is very very strong in human beings,

animals do not have strong individuality and that is why is a superior cow will not claim I am superior, a superior dog will not claim I am a superior dog. The claim is done by whom? The owner. The dog doesn't have any such problem, even when it wins the dog show and it is placed on the top number one, who is proud? The poor dog does not know what is number one and number two. It is the owner who is proud. Not only he is identified with his own body, through the body he identifies with the dog also. So strong is this individuality then it goes to the house and then the country. So therefore human beings have got the strongest individuality, that individuality is called here विज्ञानमयः आत्मा. Very careful. Here the world आत्मा refer to the अहङ्कार only and not सत्त्विदानन्द आत्मा. So the individuality which is alive during the waking state and which dissolves during sleep state that individuality is called विज्ञानमयः आत्मा known as कर्ता, प्रमाता, भोक्ता, अहङ्कारः that also merges into the total. And what is that? सर्वे अपि एकीभवन्ति – all of them will merge. Only in the case of a ज्ञानि remember, in the case of an ignorant person, an unliberated person only the physical body will dissolve into earth, the subtle body, the causal body, the individuality, the पुण्यकर्म, the पाप कर्म all of them will survive. Which alone they call as the soul, the traveling soul. And this सूक्ष्म शरीरम् alone will go and take rebirth in the place of an अज्ञानि but in the case of a ज्ञानि all the three will dissolve. So सर्वे अपि एकीभवन्ति. Where? परे अव्यये – in the

inexhaustible ब्रह्मन्, in the infinite ब्रह्मन् it merges. And to convey this idea a beautiful example is going to be given in the next मन्त्र.

Verse No. 3.2.8

यथा नद्यः स्यन्दमानाः समुद्रेऽ

स्तं गच्छन्ति नामरूपे विहाय ।

तथा विद्वान् नामरूपादिमुक्तः

परात्परं पुरुषमुपैति दिव्यम् ॥ ८ ॥

So the example is of the rivers merging into the ocean. So rivers are many in number and they have all originated from ocean only and imagining having originated from the ocean they forget the fact that they are from the ocean, they think they are coming from the mountain because the immediate parent is the mountain only and that is why a river is called अद्रिजा born out of a mountain. Even though the rivers appear to be born out of mountain ultimately they are born out of the clouds, the clouds themselves are formed out of the ocean only. But being obsessed with immediate parents imagine the river forget the original source, the ocean. And now the rivers have become many and each river has got an individuality also. One claims I am गङ्गा, superior river and another says I am कुवम्, miserable and another says I am यमुना, I am गोदावरी, I am नर्मदा, सिन्धु, कावेरी all these things. So their नामs are different, their रूपs, their properties are different, in some of them lot of impurities, in some of them very pure, in ताम्रपर्णी

there is lot of ताम्रम्. So properties are different, नामs are different, lengths are different and some of the rivers are considered very sacred, some of them not so sacred. All the differentiations are there as long as they retain their individuality. But knowingly or unknowingly all of them are rushing towards whom? They all are going towards the source alone. What is that? The ocean. And how long they will retain their individuality? Until they merge into the ocean. And once they merge into the ocean then the नाम is gone, the रूप is gone, there is only one name. what is that? Ocean. That is why we say taking a bath in the ocean is very sacred because it is as good as taking bath in all the sacred rivers. That is why समुद्रस्नानम् is supposed to be, even though uncomfortable for the body because of the salt, spiritually, religiously समुद्रस्नानम् is considered very sacred because one समुद्र has got all the rivers. Similarly, we are all like rivers. We have all come from one ईश्वर only. Our essential nature is the same as that of the ईश्वर. River also is made up of water, ocean also is nothing but water, essentially both are one and the same but the river has forgotten, similarly we have forgotten our source, except the ज्ञानि and ज्ञानि only remembers and through knowledge when he merges into ब्रह्मन् the नाम, रूप and the individuality he drops. And going to the Lord is not a sorrowful event but it is nothing but a happy event. For an ignorant person death is sorrowful event, for a wise person death is merger into the Lord, it is मोक्ष. That is said here.

स्यन्दमानाः नद्यः – so all the various rivers which are rushing towards the ocean. What do they do? **समुद्रे अस्तम् गच्छन्ति** – they merge to the ocean. Even though their individuality is gone, their essential nature, the stuff is not lost. **नाम** is lost, **रूप** is lost but the water, the essential nature continuous to be there in the ocean. So when I say **गङ्गा** is no more there it only means **गङ्गा नाम**, **गङ्गा रूप** is not there but **गङ्गा** the **जलम्** continues to exist. So **नामरूपे विहाय** – giving up the name and form **समुद्रे अस्तम् गच्छन्ति** they merge into **समुद्र**. **तथा** – in the same way, **विद्वान् नामरूपात् विमुक्तः** – this wise person also drops the name and form, which are purely associated with the body. Essentially I cannot have any name, if at all I should have a name it should be **चैतन्यम्**. Just as all rivers should be essentially named water alone similarly all of us are to be essentially named **चैतन्यम्** only because we are all Consciousness essentially. That is why in **बृहदारण्यक उपनिषत्** talks about **नामकरण** ceremony, naming ceremony and when the parents name the child, first name that is given by the parent is Consciousness. **वेदोऽसि**.

अथास्य नाम करोति वेदोऽसीति ॥ ६-४-२६ ॥

वेद means **चैतन्यम्**. You are Consciousness my child. Parents does not know what is Consciousness there is a different thing, but **वेद** tells us what the fact and **वेद** itself knows

तदस्य तद्गुह्यमेव नाम भवति ॥ ६-४-२६ ॥

That becomes the secret name of the child. We all have got a secret name, you know what चैतन्यम्. And why do we keep it a secret name and not public name? Because if all of us are called चैतन्यम् then what will be the problem? Transactional problems will come. If all the rivers are named water even though the naming is appropriate only, the problem is what? when I say water you cannot differentiate whether it is this water or गङ्गा, or यमुना, what water it is you do not know. Therefore for transactional purposes we are all given secondary names our primary name is चैतन्यम्. And ज्ञानि drops the secondary name, which is associated with a temporary body. Therefore नामरूपे विहाय even I am a male or a female is from the standpoint of the body only, चैतन्यम् is neither male nor female. Therefore dropping the secondary नाम and रूप, विमुक्तः – free from these two, विद्वान् – the wise person, पुरुषम् उच्यते – so just as a river merges into the ocean this विद्वान्, the wise person also merges into पुरुष. पुरुष means what? Total Consciousness. Just as the pot space merges into total space, the individual Consciousness merges into total Consciousness without motion. Very careful. The individual space merging into total space is without any motion because space is one all-pervading principle. Similarly merger without movement. And what type of total Consciousness or ब्रह्मन् it is? परात्परम् – which is beyond this creation, beyond the माया, beyond ignorance, beyond matter, beyond time and space; the absolute. So अक्षरात् परतः

परः in that context I have explained. There are two परम्s. परात् परम्. The first पर refers to माया and the second पर means beyond. Therefore परात् परम् means beyond माया. माया is matter. Therefore, beyond matter, i.e., spirit. He merges into spirit. And what type of spirit it is? दिव्यम्, which is चैतन्यम् स्वरूपम्. दिव्य means that which is beyond matter has to be Consciousness principle alone. Therefore चेतन स्वरूपम्, चैतन्यम् स्वरूपम् ब्रह्म उपैति. Continuing;

Verse No. 3.2.9

स यो ह वै तत् परमं ब्रह्म वेद

ब्रह्मैव भवति नास्याब्रह्मवित्कुले भवति ।

तरति शोकं तरति पाप्मानं गुहाग्रन्थिभ्यो

विमुक्तोऽमृतो भवति ॥ ९ ॥

So once again जीवन्मुक्ति and विदेहमुक्ति are talked about. स यो ह वै तत् परमं ब्रह्म वेद. Suppose a person knows the परम्ब्रह्म, the ultimate substratum of the universe. परमम् means the absolute. Limitless. Suppose a person knows the limitless ब्रह्मन्. What is the benefit that he gets? ब्रह्मैव भवति He himself becomes limitless ब्रह्मन्. It is a very very often quoted statement. And this is the basis of Advaitic teaching. शङ्कराचार्य quotes this umpteen times, *the one who knows ब्रह्मन् becomes ब्रह्मन्*. It has got lot of significance. Normally, when we know something we do not become that thing. In fact, if it happens it can become a big problem also. Suppose a person is a microbiologist. He knows what? The microbes.

And suppose the knower something becomes that thing what will happen? I know the microbe I come out of the classes as microbe. And a person studies the fossils and he himself become a fossil. A person who studies the plant will become the plant. So, how can the उपनिषत् say that the knower of ब्रह्मन् becomes ब्रह्मन्? शङ्कराचार्य says elsewhere that it is possible only under one condition. And what is that? I am already ब्रह्मन् but I am ignorant of this fact. And therefore I have disowned my ब्रह्मन्hood and I am seeking that outside. So when disown my natural ब्रह्मन्hood and seeking that outside the very knowledge itself is accomplishment. Like what? कर्ण became क्षत्रिय, how? By merely knowing he became a क्षत्रिय. How did he become by merely knowing? Previously he was क्षत्रिय but because of ignorance he did not own up the fact and he mistook himself to be अक्षत्रिय, and as अक्षत्रिय he wanted to become a क्षत्रिय. And how did कर्ण become क्षत्रिय? He did not undergo any physical change, he did not undergo any emotional change, no change was required except what? The knowledge of the fact I need not become क्षत्रिय because I am already. Similarly, knowledge makes me ब्रह्मन् because already I happened to be ब्रह्मन् I have disowned this fact. That is why what we require is knowledge or owning. And not only knowledge is the only method any other method you try will not work also because if you are not ब्रह्मन् already you can never become ब्रह्मन्. You know why? You know what is the reason? ब्रह्मन् means

infinite. If you are not ब्रह्मन् already, it means what? You are finite in nature. You want to become ब्रह्मन् you are trying to become infinite. That means a finite one is trying to become infinite, it is never never possible. Finite by a process of change can become what? A different finite thing only. Therefore the logic is what? Finite cannot become infinite, infinite need not become infinite. Then what is required? The infinite which is not aware of this fact as to own this nature, therefore the whole वेदान्त is not one of becoming but the whole वेदान्त is one of knowing and owning. Knowing, owning, knowing, owning, that alone is our साधना. And therefore उपनिषत् says ब्रह्म वेद ब्रह्मैव भवति. And not only that उपनिषत् says not only ज्ञानि becomes ब्रह्मन् he converts everybody around into ज्ञानि. He is so powerful that everybody around also will convert into ज्ञानि. Therefore अस्य कुले अब्रह्मवित् न भवति. अस्य कुले means in his family. If he is गृहस्थ then in his family, if he is a सन्न्यासि in his आश्रम. अब्रह्मवित् न भवति an अज्ञानि cannot be there because ज्ञानि's influence is so powerful that he will convert everyone into ज्ञानि. And not only that, fourth line, गुहा गुहाग्रन्थिभ्यः विमुक्तः भवति – he becomes free from the knot in the heart. We have discussed this topic twice before. In the मुण्डकोपनिषत् itself अविद्याग्रन्थिम्. It came in the second chapter first section last मन्त्र,

पुरुष एवेदं विश्वं कर्म तपो ब्रह्म परामृतम् ।

एतद्यो वेद निहितं गुहायां

सोऽविद्याग्रन्थिं विकिरतीह सोम्य ॥ २-१-१० ॥

There I have elaborately explained, care of your notes or memory whichever is powerful, 2.1.10. And then again in another place it was discussed

भिद्यते हृदयग्रन्थिश्छिद्यन्ते सर्वसंशयाः ।

क्षीयन्ते चास्य कर्माणि तस्मिन् दृष्टे परावरे ॥ २-२-८ ॥

Again that मन्त्र I have analyzed. Therefore I don't want to elaborate that topic. Knot of the heart means self-ignorance. So he becomes free from self-ignorance, i.e., ignorance of the fact that I am the limitless Consciousness different from the body-mind-complex. This is the knowledge. I am the limitless Consciousness different from the body-mind-complex, I was ignorant and therefore I mistook myself to be as temporary cell called the body, now he is no more attached to the cell, he uses the cell temporarily as long as it is available and when it is not available he is not bothered also. So therefore he is free from देहाभिमान or self-ignorance. And therefore only तरति पाप्मानम् – he is free from all the पापम्. पापम् belongs to the कर्ता, अहङ्कार. Since ज्ञानि has gone beyond the अहङ्कार, he is free from the अहङ्कार तम् बद्ध पुण्यपाप also. Like they give the example, when in dream I commit some crime, the dreamer 'I' commit some crime and I try to escape away and the police catches me and they push me into the prison and my head hits against the wall, I have to really serve the imprisonment for 25 years rigorous imprisonment and I was

pushed into the jail, 25 years I have to spend but my head hit against the wall and I woke up. What happened to 25 years RI? Gone. By what? Just by waking up from dream. Similarly this अहङ्कार which we have belongs to another level of dream called व्यावहारिक स्वप्न and through knowledge I grow out of the व्यावहारिक स्वप्न and I own up my पारमार्थिक स्वरूपम् and therefore like dream all the पापs are gone. So अविद्या gone, पाप gone and when the पापs are gone तयति शोकम् – all the sorrows caused by पापम्s are also gone. पाप जन्य दुःखम् अपि. In short, the संसार is gone for him. And this is called जीवन्मुक्तिः. And how long this will be? As long as the प्रारब्ध कर्म continuous and when the प्रारब्ध कर्म is over अमृतः भवति – he will get विदेहमुक्ति also. So, तयति शोकम् refers to जीवन्मुक्ति, अमृतः भवति refers to विदेहमुक्ति. He becomes one with immortal ब्रह्मन्. Continuing;

Verse No. 3.2.10

तदेतद्व्यासभ्युक्तम् ।

क्रियावन्तः श्रोत्रिया ब्रह्मनिष्ठाः

स्वयं जुह्वन्त एकर्षि श्रद्धयन्तः ।

तेषामेवैतां ब्रह्मविद्यां वदेत्

शिरोव्रतं विधिवद् यैस्तु चीर्णम् ॥ १० ॥

So with the previous मन्त्र, the ज्ञानफलम् topic is over, the benefit of knowledge in the form of जीवन्मुक्ति and विदेहमुक्ति has been discussed. Now in this मन्त्र that is the tenth मन्त्र, the उपनिषत् wants to talk about the preparatory qualifications

required on the part of the student to gain this knowledge. So the preparatory qualifications required, as we have often seen, even the best seed can grow only when the ground is prepared. So if you are sowing the seed in the desert it will not become a plant or fructify. Similarly the teaching is very good, the ब्रह्मज्ञानम् is very good and the गुरु is sowing the seed, the शिष्य's mind is the land and as even he is sowing it should grow, ज्ञानम् should fructify into मोक्ष tree and should produce आनन्द फलम् but sometimes the problem comes, the teaching takes place but I don't get the benefit. And generally we are very good in blaming somebody else. As somebody said "To err is human to put the blame on someone else's more human." So people can easily say I have studied is गीता, I have studied उपनिषत्, I have studied not only for one year but for 25 years but I have not got any benefit at all, the उपनिषत् seems to promise many things but I don't find any benefit. Then the शास्त्रम् says did you observe the condition? Remember the example I said. After the camp in येरकौड, our students brought many flower plants and other things to चैन्नै. The plants which grow in येरकौड which is a hill station, they cannot grow here. Why? Because the conditions are not ideal, the ground, the atmosphere, everything is important. In the same way the mind should have necessary conditions, which are generally presented as साधन चतुष्टय सम्पत्तिः, or वित्तशुद्धिः – purity of mind, वित्त एकाग्रता – focus of the mind, वित्त विशालता – expansion of the mind and then वित्त स्थैर्यम् –

steadiness of the mind. Thus so many qualifications are said. Without that if वेदान्त is studied it will not go waste, it will remain there like certain seeds you will find it will be all over. Then what will happen? once the rain comes it will germinate. Seed will be there but once the rain comes it will sprout. In the same way the knowledge will remain there but only when those conditions are fulfilled the knowledge will begin to click. And therefore the साधनानि are talked about. And this उपनिषत् belongs to अथर्वणवेद and this अथर्वणवेद उपनिषत् is quoting a मन्त्र from ऋग्वेद. To convey this idea a ऋग् मन्त्र is quoted. So, तत् एतत् ऋचा अभ्युक्तम् तदेतद्व्याऽभ्युक्तम् - how should you split? तत् एतत् ऋचा अभ्युक्तम्. ऋचा means what? Through a ऋग् मन्त्र. What is said? The following idea is revealed. What is that? The students must have the following qualifications.

- i) क्रियावन्तः
- ii) श्रोत्रिया
- iii) ब्रह्मनिष्ठाः

So we will take one by one. First will take the word श्रोत्रिया. So they must study the scriptures. Scriptural study is a must. No other religious or spiritual साधना will become valid without the scriptural study because without knowing the theory how can I practice any साधना. Even scientifically speaking I should study the theory then alone I can practice. Similarly unless I study the scriptures how do I know where I

stand, what type of साधना I require, do I require पूजा or जपम् or ध्यानम् or pilgrimage, this or that, what type of साधना I require and how long should I practice the साधना and when should I grow out of the साधना and go to the next stage, how do I know? Even before travelling you have a roadmap telling you which road will take you up to which particular place. And therefore scriptural study is the first साधना, which is not emphasized at all unfortunately. All the scriptures uniformly say स्वाध्यायप्रवचने च । योगशास्त्र begins with अथ योग अनुशासनम् । शौच, सन्तोष, तपस्, स्वाध्याय, ईश्वरप्रणिधान. Many people practice अष्टाङ्गयोग but in अष्टाङ्गयोग scriptural study is prescribed, that part nobody emphasizes और practices. And therefore the teacher says start the study of scriptures.

वेदो नित्यमधीयताम् ॥ साधन पञ्चकम् १॥

Why do we emphasize scriptural study? Scriptures alone point out the fact that spiritual growth is as important or more important than material accomplishment. No other book will say that. All other book will talk about making money and having a gala time खाओ, पियो और मजे करो । They will all talk about it अर्थ-काम प्रधान life. If at all the spiritual life is introduced and emphasized it is through the scriptures. And not only we should study we should be regularly in touch with the scriptures then only we will ask am I giving over importance to material accomplishments and I am not giving enough importance to spiritual growth. So somebody has to

constantly remind. One should be poking on and off. “What are you doing? What are you doing? You are getting aged, hairs are getting grey, ...” at least once in a week it has to be reminded in the class. Else it will just slip through the fingers. So constantly somebody should remind you, ‘earning is very good, climbing the corporate ladder is very wonderful, setting up factory all over is very wonderful, but is life only this or something else? Therefore that reminder is through the scriptures. Therefore, श्रोत्रिया.

Then the next discipline is क्रियावन्तः. The scriptures prescribe certain practices for spiritual growth. The scriptures prescribe certain practices for spiritual growth, which you called पञ्चमहायज्ञाः in the third chapter of the गीता we elaborately studied. Even while you fulfill your worldly desires you have to allow time for पञ्चमहायज्ञाः in short, spiritual disciplines. So they are called क्रियावन्तः, कर्मयोगः. Another name for पञ्चमहायज्ञाः is कर्मयोगः. Therefore the study of the scriptures is important, following कर्मयोग is important.

Then the next, ब्रह्मनिष्ठाः. So here ब्रह्मनिष्ठाः should be carefully understood. ब्रह्मनिष्ठाः means committed to the pursuit of ब्रह्मन्, the spiritual fulfillment, ज्ञानम् or मोक्ष. That is not forgetting the spiritual goal of life. We have to remember our material goal - children have to be educated, it is a very big thing and they have to be settled well, employed, that is very important, they should be settled in life, getting

married etc., that is important, then you have to again do the second babysitting of the grandchildren, ok. Every year three months have to go to America, ok, go and come. All are ok. But once in a while ask is that alone sufficient, is that alone sufficient, therefore, remember the spiritual goal. ब्रह्मनिष्ठाः, मुमुक्षवः इत्यर्थः.

And not only that एकर्षिम् स्वयम् जुह्वते श्रद्धयन्तः. And certain special rituals are prescribed for the अथर्वणवेद students to study the अथर्वणवेद. Some special rituals are prescribed for the अथर्वणवेद students to study अथर्वणवेद, like certain special entrance examinations, GRE test has been passed, etc., like that we have some entrance exams which is in the form of the rituals which is called एकर्षि ritual. एकर्षिः is the name of the ritual. That also they practice as a preparation. And that to how? श्रद्धयन्तः – with the faith in the efficacy of the ritual. That is one ritual.

Another ritual also is prescribed in the fourth line. यैः तु शिरोव्रतम् चीर्णम् – there is another ritual which is called शिरोव्रतम्. So they are all religious or scriptural disciplines. So, शिरोव्रतम् also विधिवद् चीर्णम् – the one who has properly performed or by whom it has been properly performed. That is why this उपनिषत् also gets the name मुण्डक उपनिषत्. मुण्डक means शिरः. So, शिरोव्रतम् can be called मुण्डकव्रतम्. After मुण्डकव्रतम् this उपनिषत् has to be studied, therefore it is called मुण्डकोपनिषत्.

And only for such people तेषाम् एव एताम् ब्रह्मविद्याम् वदेत् – only for those people this teaching has to be given. So nowadays nobody does even सन्ध्यावन्दनम् is in shaky ground, what to talk of शिरोव्रतम् and all. So therefore कलियुग compromises, we do not do all those rituals, we have to compensate that by our prayer only. Therefore as कृष्ण says, not in गीता but elsewhere it is said,

कलौ कल्मषचित्तानां पापद्रव्योपजीविनाम् ।

विधिक्रियाविहीनानां गतिर्गोविन्दकीर्तनम् ॥

If you are not able to perform the required rituals at least compensate it by chanting the name of the Lord. In short, the one who has purified the mind by proper साधना to them alone this teaching has to be given. Continuing. The उपनिषत् is concluded in the following मन्त्र.

Verse No. 3.2.11

तदेतत् सत्यमृषिर्ऽङ्गिराः

पुरोवाच नैतदचीर्णव्रतोऽधीते ।

नमः परमऋषिभ्यो नमः परमऋषिभ्यः ॥ ११ ॥

ऋषिः अङ्गिराः पुरोवाच – this teaching was given by the गुरु अङ्गिराः. अङ्गिरस् ऋषि is the teacher. And who is the disciple do you remember? In the third मन्त्र it was given.

शौनको ह वै महाशालोऽङ्गिरसं विधिवदुपसन्नः पप्रच्छ । ॥ १-१-३ ॥

शौनक ऋषि is the शिष्य. Therefore, अङ्गिरस् ऋषि taught this उपनिषत् to शौनक ऋषि. When? पुरोवाच – thousands of years before. And even though it is the most ancient teaching the beauty is it has not become obsolete. Unlike many other things, especially nowadays anything you buy your own computer it will become outdated. So normally anything old will become outdated, the उपनिषत् says this teaching never becomes outdated, it is ever valid, तदेतत् सत्यम्. Even in the 21st century this knowledge can give you peace of mind. But one thing it can be beneficial only when the required disciplines are followed, therefore he says अचीर्णव्रतः न अधीते – so without following these disciplines one should not study. Then he will not understand, he will not see the relevance and he may develop detachment towards वेदान्त. So instead of for वैराग्यम् for other things it will be वैराग्यम् towards वेदान्त and therefore better you qualify yourself. अचीर्णव्रतः न अधीते. And having given the required qualifications the उपनिषत् concludes it by offering नामस्कार to the entire ऋषि परम्परा. नमः परमऋषिभ्यः – our prostrations to all the ऋषिs. Why should we do नामस्कार to the ऋषिs? Because they alone have preserved and propagated this. I have this wisdom, you are able to hear this now because of me, I am able to teach because of what? because of my गुरु, my गुरु got knowledge because of his गुरु, his गुरु, his गुरु, therefore the teaching survives because of the ऋषि परम्परा only. Therefore the

नामस्कार cannot be done to one person it should be done to the entire परम्परा.

सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य पर्यन्ताम् वन्दे गुरु परम्पराम् ॥

Therefore expressing our gratitude the उपनिषत् is giving the नामस्कार. And this is repeated twice to indicate the conclusion of the teaching. Now we will conclude by chanting the शान्ति मन्त्र together.

ॐ भद्रं कर्णेभिः शृणुयाम देवाः भद्रं पश्येमाक्षभिर्यजत्राः ।

स्थिरैरङ्गैस्तुष्टुवाँसस्तनूभिर्व्यशेम देवहितं यदायुः ॥

स्वस्ति न इन्द्रो वृद्धश्रवाः स्वस्ति नः पूषा विश्ववेदाः ।

स्वस्ति नस्तार्क्ष्यो अरिष्टनेमिः स्वस्ति नो बृहस्पतिर्दधातु ॥

ॐ शान्तिः शान्तिः शान्तिः ॥

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

Summary

As I had said in the last class today I will give you a summary of मुण्डक उपनिषत्, which we just completed. The उपनिषत् belonging to the अथर्वण वेद has got three chapters and each chapter has got two sections; thus, totally the उपनिषत् has got six sections. Each chapter is called a मुण्डक and each section is called खण्डः. Thus there are six खण्डs in this उपनिषत्. And we will see the gist of each of these six sections.

प्रथमः खण्डः

The first section begins with the glorification of the teaching to be given. The teaching is going to be ब्रह्मविद्या, the knowledge of ब्रह्मन्, and this ब्रह्मविद्या is glorified in the beginning by pointing out that this ब्रह्मविद्या has been initiated by ब्रह्माजि himself. And since it has been initiated by ब्रह्माजि himself, it should be a great teaching, because ब्रह्माजि is omniscient. Not only that, this teaching which started from ब्रह्माजि, has been coming down in the form of a परम्परा, the गुरु शिष्य परम्परा, in the form of a lineage which is available even now in 21st century, which means it is the most ancient and time-tested wisdom. Therefore, the initiator is great, and it is the most ancient wisdom also, and then the उपनिषत् points out that this teaching alone makes all the other knowledge meaningful or purposeful. The study of any other science is validated only when ultimately it leads to this knowledge. Thus it is a teaching which validates, makes purposeful, every

other branch of science. सर्व विद्या प्रतिष्ठा. So, your knowledge of language, knowledge of chemistry or physics or economics or dance or music, any knowledge becomes meaningful only when it culminates in this knowledge. Just as any number of zeroes are meaningful in the cheque only when it is preceded by a number. Without a number if it is only of zeroes, then it is meaningless, similarly, all your education according to the scriptures is zero if it doesn't culminate in ब्रह्मविद्या. So thus in the first three verses, ब्रह्मविद्या is glorified as the greatest teaching.

And then in the next part of this first section, the teacher the whole teaching in a nut shell, an overview of the whole teaching which is going to come. Just as in the भगवद्गीता, the second chapter gives the essence of the entire गीता that is to come, similarly, this portion also from मन्त्र 4 to 9, it is a overview. And in this portion, the teaching is given in the form of a dialogue between शौनक, the disciple and अङ्गिरस्, the गुरु. शौनक asks the question "What is that by knowing which everything else in the creation is understood?"

कस्मिन्ननुभगवोविज्ञातेसर्वमिदं विज्ञातं भवतीति ॥ ३ ॥

एक विज्ञानेन सर्वविज्ञानं भवति. And to this question, the teacher gives the answer by pointing out that it is possible only when one knows the मूल कारणम् of this creation, i.e., the absolute cause of this creation, one can know everything in the creation. This is based on one basic principle. What is that principle? The cause alone manifests in the form of different

effects. Just as gold alone manifests in the form of different ornaments, wood alone manifests in the form of different furniture, similarly, the एक कारणम् एव अनेक कार्य रूपेण भवति. Since कारणम् alone appears as कार्यम्, एक कारण विज्ञानेन अनेक कार्य विज्ञानम् भवति. Therefore, teacher wants to give the knowledge of one कारणम्, which is the basic cause of the creation and that मूल कारणम् is called अक्षरम् ब्रह्म here. Therefore, ब्रह्म विज्ञानेन सर्व विज्ञानम् भवति. And the teacher gives the definition of ब्रह्मन्,

यत्तदद्रेश्यमब्राह्ममगोत्रमवर्णमिच्छुःश्रोत्रं तदपाणिपादम् । ॥ ६ ॥

The nature of ब्रह्मन् is brilliantly described by the teacher and he points out that this ब्रह्मन् is the cause of the universe, by knowing which you have understood everything. And he also points out that ब्रह्मन् is such a unique cause, that this one ब्रह्मन् alone is both the intelligent cause also as well as the material cause. Normally, when an ornament is to be made, the intelligent cause viz., goldsmith is different and the material cause viz., the gold is different. Normally in the world, the maker is different and the material is different. In this particular building also the mason is the maker and the bricks are the material. In the case of the cloth, fibre is the material and the weaver is the maker. Normally, the maker and the material are different, but the उपनिषत् points out, in the case of the universe, ब्रह्मन् is the maker also and ब्रह्मन् is the very material out of which this universe is made, which we call technically अभिन्न-निमित्त-उपादान-कारणम् ब्रह्म. And by

knowing this ब्रह्मन्, अभिन्न-निमित्त-उपादान-कारणरूप ब्रह्म विज्ञानेन सर्वम् विज्ञातम् भवति. To convey this idea, the teacher gives an example of the spider. It happens to be a unique case where it is the maker of the web. And what is the material? The spider itself is the material also, because it draws the material from itself to produce the web. Similarly, भगवान् is comparable to that. So thus, briefly the teacher says, एक कारण ब्रह्म विज्ञानेन सर्वम् विज्ञातम् भवति. And he points out the knowledge of this ब्रह्मन् is called परा विद्या, higher knowledge, superior knowledge and all the other knowledge will come under अपरा विद्या or inferior knowledge. So, ब्रह्मविद्या is परा विद्या and अब्रह्मविद्या is अपरा विद्या. So thus, he introduces the परा विद्या also as well as the अपरा विद्या also. All these are done briefly from verse number 4 to 9. This is the essence of the first section. And in this section, the following मन्त्रs are important ones, worth noting and if possible worth getting by-heart. So I have selected three important मन्त्रs from the first section. The first मन्त्र is the third मन्त्र, where the student asks for the knowledge.

कस्मिन्ननुभगवोविज्ञातेसर्वमिदं विज्ञातं भवतीति ॥ ३ ॥

That basic question is the foundation for this teaching and therefore, that मन्त्र is important. In every उपनिषत्, the student's question we should remember because the whole उपनिषत् is the answer to that question. Then the next important मन्त्र is the definition of ब्रह्मन् given in the sixth मन्त्र.

यत्तदद्रेश्यमग्राह्यमगोत्रमवर्णमचक्षुःश्रोत्रं तदपाणिपादम् । ॥ ६ ॥

The definition of ब्रह्मन् is given. Then the next important मन्त्र is the seventh मन्त्र, where the teacher points out that ब्रह्मन् alone is both the intelligent and material cause, like the spider.

यथोर्णनाभिः सृजते गृह्णते च यथा पृथिव्यामोषधयः संभवन्ति ।

यथा सतः पुरुषात् केशलोमानि तथाऽक्षरात् संभवतीह विश्वम् ॥ ७ ॥

These three मन्त्रs are the VIP मन्त्रs of the first section.

द्वितीयः खण्डः

Now we will go to the second section. In the second section the teacher concentrates on अपरा विद्या, all those sciences other than ब्रह्मविद्या, i.e., all material sciences. परा विद्या can be called spiritual science and अपरा विद्या can be called material sciences. All material sciences can be represented by two groups known as कर्म and उपासन. कर्म means all types of actions including rituals. Both secular and sacred action can be called कर्म. उपासन means all types of meditation. These two topics, i.e., कर्म and उपासन, which come under अपरा विद्या is discussed in the second section. In this section the teacher talks about both the plus points as well as the minus points of them. What are the plus points? If कर्म and उपासन are practiced, they can produce two types of results. One is they all can produce finite material ends if they are done with काम, सकामतया. If they are done with materialistic desires, they can all produce material results, like

money, position, possession, success, and all those things not only belonging to this जन्म but they can produce material results belonging to future जन्मs like स्वर्ग, भुवर्लोक, सुवर्लोक, महर्लोक, जनलोक, where the pleasures are more refined. Similarly, उपासनs also can produce all types of pleasures going up to ब्रह्मलोक पर्यन्तम्. Thus higher pleasures here and hereafter the कर्मs and उपासनs can produce, when they are done with such desire.

Suppose कर्मs and उपासनs are practiced without materialistic desires, purely as a dedication to the Lord, ईश्वर प्रीत्यर्थम्, or purely as a service to others then the very same कर्म and उपासन can produce the purification of mind, otherwise called inner growth. Moral values can be increased and unhealthy mental traits like काम-क्रोध-लोभ-मोह-मद-मात्सर्य, all the unhealthy thoughts will diminish and virtuous mind will develop, which we call as वित्तशुद्धिः. So, these are two benefits. For the same कर्म and उपासन depending upon what kind of desire you have. So, when you do not have material desires and you practice कर्म and उपासन it is called निष्काम-कर्म-उपासन. So therefore, the plus point is सकाम-कर्म-उपासन will give material results and निष्काम-कर्म-उपासन will give inner growth.

The minus point is the कर्म and उपासन, whether you do सकामतया or निष्कामतया, can never produce knowledge or liberation. They can take you up to a particular level, but they can never give ब्रह्मविद्या. So, you go on doing meditation

and one the knowledge will dawn – there is no question of dawning of knowledge. Therefore, their limitation is they are not मोक्षहेतुः, they are not the cause of मोक्ष. But one thing, even though they cannot give मोक्ष directly, if कर्म and उपासन are used for the purification of mind then it can help me in coming to the मोक्ष or ज्ञानम्.

So naturally, the incidental question that will come is, if कर्म and उपासन cannot produce knowledge then what can produce knowledge? Only गुरु-शास्त्र-उपदेश श्रावणम्. The systematic study of the scriptures for a length of time under the guidance of a competent गुरु alone can produce Self-knowledge or ब्रह्मविद्या, which we call ज्ञानयोग. So thus, कर्म and उपासन can prepare one for ज्ञानयोग, but they cannot replace ज्ञानयोग. And therefore, the teacher elaborately talks about कर्म and उपासन as well as their plus and minus points up to eleventh मन्त्र of this section. So, the first eleven मन्त्रs deal with कर्म and उपासन.

Then in twelfth and thirteenth मन्त्रs, the teacher advises that all of you should practice कर्म and उपासन, first with materialistic desires, and fulfill all your worldly desires, nothing wrong. Nothing wrong in fulfilling worldly desires. One need not feel guilty or inferiority complex, if he is going to temple for the sake of money. Therefore, वेद says follow सकाम कर्म-उपासन first and enjoy. And when you go through them, sooner or later you will discover the limitations of those pleasures. And what is the biggest limitation? That

they all are subject to loss one day or the other. When they are lost, the problem is they will produce as much intense a sorrow as it was giving happiness. So therefore, they are all potential sources of sorrow. You will discover by getting enough kicks. If not in one जन्म through many जन्मs you will understand. Once you have understood that, what will you do? Again continue कर्म-उपासन, but instead of सकाम कर्म-उपासन, the second phase of life starts, i.e., निष्काम कर्म-उपासन. Earlier also I was going to the temple, now also I am going. Previously when I was went to temple I asked for all kinds of things but now I go ask for

अन्नपूर्णे सदापूर्णे शंकरप्राणवल्लभे । ज्ञानवैराग्यसिद्ध्यर्थम् ॥
अन्नपूर्णास्तोत्रम् ११ ॥

Earlier I was unaware of this word itself. So therefore, first phase is सकाम कर्म-उपासन, second phase is निष्काम कर्म-उपासन. And what is the third phase? Drop both of them or if not drop at least reduce both of them and dedicate your life for the वेदान्त विचार, ब्रह्मविद्या. So this shifting the priorities in life is highlighted –

परीक्ष्य लोकान् कर्मवितान् ब्राह्मणो निर्वेदमायान्नास्त्यकृतः कृतेन ।
तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत् समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम् ॥ १२ ॥

So, go through the regular steps and then get interested in वेदान्त, then study ब्रह्मविद्या and be liberated. So these are the topics. अपराविद्या and shifting from अपराविद्या to पराविद्या. This is the topic of the second section. The important मन्त्र in this

section is only one मन्त्र, which is the most important मन्त्र, i.e., the twelfth मन्त्र, परीक्ष्य लोकान् कर्मचितान्, which talks about all the stages that one should go through.

तृतीयः खण्डः

Then comes the third section. In the third section the teacher introduces परा विद्या. अपराविद्या has been talked about in the previous section, the second section, and here in the third section section the teacher introduces परा विद्या, which alone is the central theme of the मुण्डकोपनिषत्. And since this is the important theme the third section also deals with this theme and the fourth section also deals with this theme alone.

In this section, as a part of परा विद्या, the teacher introduces ब्रह्मन्, अक्षरम् as जगत् कारणम्, the cause of the universe. How the entire universe arises out of ब्रह्मन् is elaborately discussed in nine मन्त्रs, which is called the topic of सृष्टि. So, the creation or cosmology is discussed in this section elaborately, showing that ब्रह्मन् is the cause and everything is the effect. And how does creation come? First, the five subtle elements come, the invisible elements. And from the invisible elements, all the invisible creations come. Subtle universe is born. What is the invisible universe? All our minds come under invisible universe. Can you see my mind? Can I see your mind? Thank God! That's very good. I don't see your mind and you don't see my mind. If everybody can see the others mind what a terrible thing it will be. Because

often, what we talk is one and what we think is different. Therefore, the entire सूक्ष्म शरीरम् consisting of अन्तःकरणम्, all our वृत्तिस, ज्ञानेन्द्रियस, कर्मेन्द्रियस, पञ्चप्राणस, all of them come under subtle universe. So, subtle elements are born out of ब्रह्मन्, subtle creation is born out of ब्रह्मन्. Then the gross elements, स्थूलभूतानि are born out of ब्रह्मन्. And all the gross bodies, the visible ones are born out of ब्रह्मन्, and not only them, both the चर and अचर, चेतन and अचेतन. So, this is gross matter but it is sentient whereas the desk is gross matter, which is insentient, both the sentient and insentient all of them are born out of this ब्रह्मन्.

अतः समुद्रा गिरयश्च सर्वे स्वास्यन्दन्ते सिन्धवः सर्वरूपाः

समुद्राः गिरयः – mountains and rivers, they all come under insentient one. Then देवाः मनुष्याः वयांसि, they all come under sentient beings. All of them are born and not only that the teacher says even scriptures are born out of, originate from ब्रह्मन् alone. It is not an invention of an individual or collective human intellect. It is not born out of human intellect. So, they are also are born out of ब्रह्मन्. So, this is सृष्टि, as a part of परा विद्या in the first nine मन्त्रस.

And then in the tenth मन्त्र, the teacher tells the conclusion, which is the most important thing. What is the conclusion? ब्रह्मन् is कारणम्, the प्रपञ्च, the world is कार्यम्, and if ब्रह्मन् is कारणम् and world is कार्यम्, the important corollary that we derive is ‘*there is no world at all other than ब्रह्मन्*’. Like if gold is the cause and all the ornaments are the

effect, then what is the conclusion I get? There are no ornaments at all other than gold. If you believe that there are ornaments other than gold, then I will request you for one thing at the end of the class give me the gold and you take the ornaments. Will you give? Because there is no substance called ornament. Ornament or bangle is nothing but a name given to a particular form. Other than the name and form there is not even one milligram of bangle other than the weight of the gold. If the ornament is a separate substance after the ornament is made the weight would have increased. Because gold weight and ornament weight; you gave ten gram of gold and then ornament was made you must find fifteen grams but you would won't find any increase. If at all there may be some decrease, there is no increase. So, there is no increase in weight when ornaments are made indicates ornament is not a substance but it is only a verbal expression I use for the sake of transaction. If I don't use the word bangle, chain and ring, and instead I use the word gold, gold, gold only then I cannot transact. I will tell you bring the gold and you don't know whether to bring the bangle or chain or ring because all are gold. Therefore, all the products have got only verbal existence. सर्वेषाम् कार्याणाम् नाममात्रं सत्ता. They have got only verbal existence. They don't have substantial existence. Therefore teacher says, the whole world being a product the world also is nothing but a word alone. So, space is only a verbal thing, there is no substance called space. There is no

substance called air, there is no substance called fire, there is no substance called water, there is no substance called earth, there is no substance called mountain, rivers. But स्वामिजि, you say it is not there but it is so tangible! The tangibility does not belong to the effect, the tangibility always belongs to the cause. When I say desk is tangible, what am I touching? The wood alone. When I say desk is heavy, the heaviness belongs to wood alone. When I say the desk is costly, the cost belongs to the substance alone. Similarly, the tangibility of the world belongs to ब्रह्मन्, and therefore, ब्रह्मन् was, ब्रह्मन् is and ब्रह्मन् will be. In between we introduce a word and we ourselves withdraw the word. Therefore, the essence of the teaching is सर्वम् ब्रह्ममयम् जगत्. This is conveyed in the tenth and most important मन्त्र.

पुरुष एवेदं विश्वं कर्म तपोब्रह्म परामृतम्।

एतद्योवेद निहितं गुहायां सोऽविद्याब्रन्धिं विकिरतीह सोम्य ॥ १० ॥

By teaching thus, the teacher has answered the student's question also. What was the question? एक विज्ञानेन सर्वं विज्ञानम् was the question. The teacher has answered, "By knowing one ब्रह्मन्, you have known the whole creation." Because what is the whole creation? ब्रह्मन् plus different name and forms. So, what is this? ब्रह्मन् plus name and form. What is that? ब्रह्मन् plus another name and form. What is star? ब्रह्मन् plus another name and form. So, this is the essence of the third section. In this section also there are three important मन्त्रs. The first मन्त्र is important, which points out ब्रह्मन् is

सृष्टि स्थिति लय कारणम् of the world, by giving the example of the sparks and fire. Just as all the sparks are born out of fire and they merge back into the fire principle alone, in fact spark is another name for fire itself. How do you know? Touch and see. Because the essence of the spark is the same as the essence of the fire.

तदेतत् सत्यं यथा सुदीप्तात् पावकाद्विस्फुलिङ्गाः सहस्रशः
प्रभवन्तेसरूपाः । ॥ १ ॥

Then the second मन्त्र is also important. Because here also the definition of ब्रह्मन् is beautifully given. Very often quoted by शङ्कराचार्य.

दिव्योद्यमूर्तः पुरुषः स बाह्याभ्यन्तरोद्यजः ।
अप्राणोद्यमनाः शुभ्रोद्यक्षरात् परतः परः ॥ २ ॥

A very important मन्त्र, even taken in the ब्रह्मसूत्रs for analysis. And then the tenth and the final मन्त्र is also an important मन्त्र, because in this मन्त्र alone the idea to be derived is given. And what is the idea to be derived? If ब्रह्मन् is cause and the world is effect, the conclusion is there is no world separate from ब्रह्मन्. With this the third section is over.

चतुर्थः खण्डः

Now we enter the fourth section, wherein also the topic of परा विद्या continues. How can one clearly recognize, know that ब्रह्मन्? Very crucial topic. How can one know the कारणम् when कार्यs are there in front of me? How to spot or discern the कारणम्? Suppose I have got ornaments. How to discern

the gold? Very simple. Gold is that which is permanent even when the ornaments are subject to arrival and departure. So you have to look for something permanent. And the second feature is gold, the कारणम् is in which ornament? In every ornament gold is there. Therefore, how to discern the cause? Look for that which is permanent, look for that which is in and through all the ornaments. And also the third and important feature the cause gold is only one. Therefore, if you want to discern the कारणम् in and through the कार्यम्, you have to understand that the कारणम् is एकम्, नित्यम्, सर्वगतम्. Whereas the names and forms are अनेकम्, अनित्यम् and अल्पगतम्. Bangle name and form, chain name and form, names and forms are many, names and forms are subject to change also. And one name and form is here and another name and form is there. No particular name and form pervades all over, therefore, discard the name and form and look for that one which is inherent and eternal. Similarly, how to discern ब्रह्मन् from this world? Look for that one एकम्, नित्यम् and सर्वगतम्. Whatever is एकम्, नित्यम् and सर्वगतम् that must be the कारणम् ब्रह्म. And when you look at this creation, there is only one thing which is एकम्, नित्यम् and सर्वगतम्. We have elaborately seen this one. When I say I see the wall, I say there is a wall, when I see the light, I say there is a light, there is a man, there is a woman, there is a chair, there is Sun, there is moon. What is that which is common to all? What we say? There *is*, there *is*, there *is*, there *is*, there *is*. Or if you put in

another language, wall *exists*, man *exists*, woman *exists*, table *exists*. Existence is एकम्, Existence is नित्यम् and Existence is सर्वगतम्. Even when you break the pot and reduce to mud, pot is destroyed and converted into mud but what happens to existence? Nothing happens because previously you said pot *is*, now you say mud *is*. Pot has disappeared but that ‘*is*’ness is continuing. And therefore, what is that ब्रह्मन्? सत् ब्रह्मन्. सत् is ब्रह्मन्. Otherwise it is called सत्यम् ब्रह्म. सत् has got another name सत्यम्. So, how should one discern ब्रह्मन्? In the form of सत् or सत्यम्. Pure Existence. And where is It? If somebody asks “Where is It?” What should you say? Don’t answer the question. Ask a counter question – “Where is it not?” So then the question comes, where to recognize It? We can recognize It everywhere. And if It can be recognized everywhere, It can be recognized in me also. Therefore, I have to ask the question – what is That, which is permanent in me? एकम्, नित्यम्, which is everywhere must be in me also. So the very same सत् principle, which is everywhere, is in me also. And therefore, what is That which is permanently there in me? If you take the physical body, it is constantly changing. For some time I said I was a boy, then I say I am a youth, then I say I am old. Therefore, the physical body is changing, every cell is changing, our emotions are changing. Everything is changing. What is that, which is permanently there in me? If you analyze there is only one thing, the witness Consciousness, which is aware of all the changes, that

Consciousness alone is permanent. So, when I started the class at 6.30 you were conscious of my first word, then words got changed. Then what is constantly there? I am conscious, I am conscious, I am conscious. Only thing is some times I am conscious of the class and some times suddenly I go to house and come. But there also the class is gone alright but again am conscious. Therefore, the उपनिषत् tells, the सत् ब्रह्मन् is present in you as चित् आत्मा and therefore, परमात्मा एव जीवात्मा. सत् ब्रह्मैव चित् आत्मा. Therefore, know ब्रह्मन् as I, the Conscious principle. What I am conscious of is कार्यम्, I, the Consciousness is कारणम्. What I am conscious of is matter, I, the Conscious being is spirit. And this knowledge is called जीवात्म-परमात्म-ऐक्यम्. So this is the central theme of this section and most important theme also. Throughout this section the teacher talks about that. And incidentally he introduces one topic also viz., the type of mind required for grasping this. Because it is extremely subtle topic. You should know ब्रह्मन् as सत्. And you should discern the चित्. And that सत् is चित्, that चित् is myself, I should own. To own this teaching we require a very well prepared mind. And what is the preparation? The teacher says, whatever preparations an archer requires to shoot a target all those preparations are required for him. So, in archery what all things are required? I should clearly know what is the target, called लक्ष्य निर्णय – target must be clear. And second is until I strike the target, my eye should be focused on that. You should see here and there,

so much concentration. Therefore, fix the goal, and focus until you hit, focusing capacity is important. Then withdrawal from all other distractions is important. The arrow must be sharp and fine is important. And the arrow must be straight is important. In the same way, for success in वेदान्त, the goal of life must be very clear. ब्रह्मन् is the goal must be clear. And until I accomplish that whatever I do in my life I should not forget. So, one may get married, one may earn money, one may raise children etc., whatever he may do but don't forget for what purpose you have come. So, focusing capacity. And then don't be distracted by wordly pursuits. That is another important thing. And develop a sharp and fine mind to understand this subtle topic. Subtlety of mind is important. And above the arrow must be staright, similarly, one must be honest and straightforward in life. A dishonest person, one who does not ahev moral uprightness can never gain ब्रह्मविद्या. And above all the most important point is the bow was compared to the scriptures and just as the bow helps the arrow to reach the target, so one should take the help of the scriptures to reach the target. All these साधनs are brilliantly conveyed through the archery example. This is the content of the fourth section. And here there are some important मन्त्रs. The fourth मन्त्र is the archery example, very famous.

प्रणवोधनुः शारोह्यात्मा ब्रह्म तत्त्वक्षयमुच्यते ॥ ४ ॥

Then the eighth मन्त्र talks about the benefits of this knowledge, which will be elaborated later. This is also often quoted.

भिद्यतेहृदयग्रन्थिश्छिद्यन्ते सर्वसंशयाः । ॥ ८ ॥

Then the tenth मन्त्र also a famous मन्त्र.

**न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति
कुतोऽयमग्निः । ॥ १० ॥**

Consciousness illumines everything, nothing has to illumine Consciousness. And then the eleventh मन्त्र is also important. Because it says, there is nothing in the creation other than other than ब्रह्मन्. Because, there is no effect other than the cause.

ब्रह्मैवेदममृतं पुरस्ताद् ब्रह्म पश्चाद् ब्रह्म दक्षिणतश्चोत्तरेण । ॥ ११ ॥

An ignorant man will say there are waves, but whereas a wiseman will never say that. He will say everywhere there is only water. Wave is a word used for communication. But in fornt water, behind water, सर्वत्र waterमयम्. Similarly, for a wise person सर्वम् ब्रह्म. This is the fourth section.

पञ्चमः खण्डः

Then the fifth section summarizes the ब्रह्मविद्या and talks more about साधनानि, preparatory disciplines. Values are highlighted. So without moral values the study of philosophy will be utterly useless. And among the values the सत्यम्, the value of truthfulness is very much emphasized. सत्यमेव जयते

comes in this section alone. So thus, emphasis of values is done throughout this section. And the ब्रह्मविद्या is also summarized through another well-known example of two birds. One is called the जीवात्मा bird and another is the परमात्मा bird. There is a difference between these two birds because of ignorance. When the जीवात्मा bird recognizes the परमात्मा bird, then there is no division at all. The bird example is given to show that one bird eats the fruit, while the other bird does not eat. जीवात्मा is कर्ता भोक्ता because of देहाभिमान. When the देहाभिमान is given up, जीवात्मा owns up his nature of अकर्ता अभोक्ता, that is परमात्मा. So, this bird example is also a very famous example. So thus, ब्रह्मविद्या सारः and साधनानि in the form of values is the essence of this section. And in this section two मन्त्रs are important. The first मन्त्र is important because of the bird.

द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते ॥ १ ॥

And the seventh मन्त्र gives the definition of ब्रह्मन् once again.

बृहच्च तद् दिव्यमचिन्त्यरूपं सूक्ष्माच्च तत् सूक्ष्मतरं विभाति ॥ ७ ॥

These two मन्त्रs are important.

षष्ठः खण्डः

Then comes the last section. In this section, the साधनs and फलम्s are highlighted – the preparatory disciplines as well as the benefits of this knowledge. In the preparatory disciplines again values are highlighted. And among the values the importance is given to the intense urge for freedom.

One should not have a casual desire. It should be like a person under water, how much he would like to come out for breathing that much deep urge must be there. तीव्र मुमुक्षुत्वम् is highlighted among the साधनs. And the फलम्, the benefit is in the form of जीवन्मुक्ति and विदेहमुक्ति. जीवन्मुक्ति means inner freedom even while living. I am not under the tyranny of my own emotions like depression, anxiety, worry, tension, irritation, anger. So, I am free from. So, I am free from the tyranny of my own mind and that is called जीवन्मुक्ति. विदेहमुक्ति is one is free from पुनर्जन्म or rebirth. So this is the फलम् highlighted in this section. So thus, last two sections concentrate on साधनs and फलम्s. And in this section also there are three important मन्त्रs. One is number six,

वेदान्तविज्ञानसुनिश्चितार्थाः संन्यासयोगाद् यतयः शुद्धसत्त्वाः । ॥ ६ ॥

A very important मन्त्र. When a संन्यासी comes, when a संन्यासी is invited this is chanted. And then the eighth मन्त्र is important, in which the उपनिषत् gives the rivers merging into ocean as an example. Libertaion can be compared to the rivers merging into ocean, the जीवात्मा merging into परमात्मा.

**यथा नद्यः स्यन्दमानाः समुद्रेऽ स्तं गच्छन्ति नामरूपेविहाय ।
तथा विद्वान् नामरूपाद्धिमुक्तः परात्परं पुरुषमुपैति दिव्यम् ॥ ८ ॥**

And the ninth मन्त्र is also important, where alone the famous statement comes, ब्रह्म वेद ब्रह्मैव भवति.

**स यो ह वैतत् परमं ब्रह्म वेद ब्रह्मैव भवति नास्या ब्रह्मवित्कुले भवति ।
तस्य शोकं तरति पाप्मानं गुहाग्रन्थिभ्यो विमुक्तोऽमृतो भवति ॥ ९ ॥**

मुण्डक उपनिषत्

Summary

The knower of ब्रह्मन् becomes ब्रह्मन्. So thus, this is a complete उपनिषत्, in which the teaching, the साधनs and फलम्s all of them are very beautifully presented. And famous examples like archery example, bird example, river example, spider example, all these examples are unique to मुण्डकोपनिषत्. And the उपनिषत् is titled so because of a special व्रतम् known as मुण्डक व्रतम्, which is to be practiced by the traditional seekers.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.